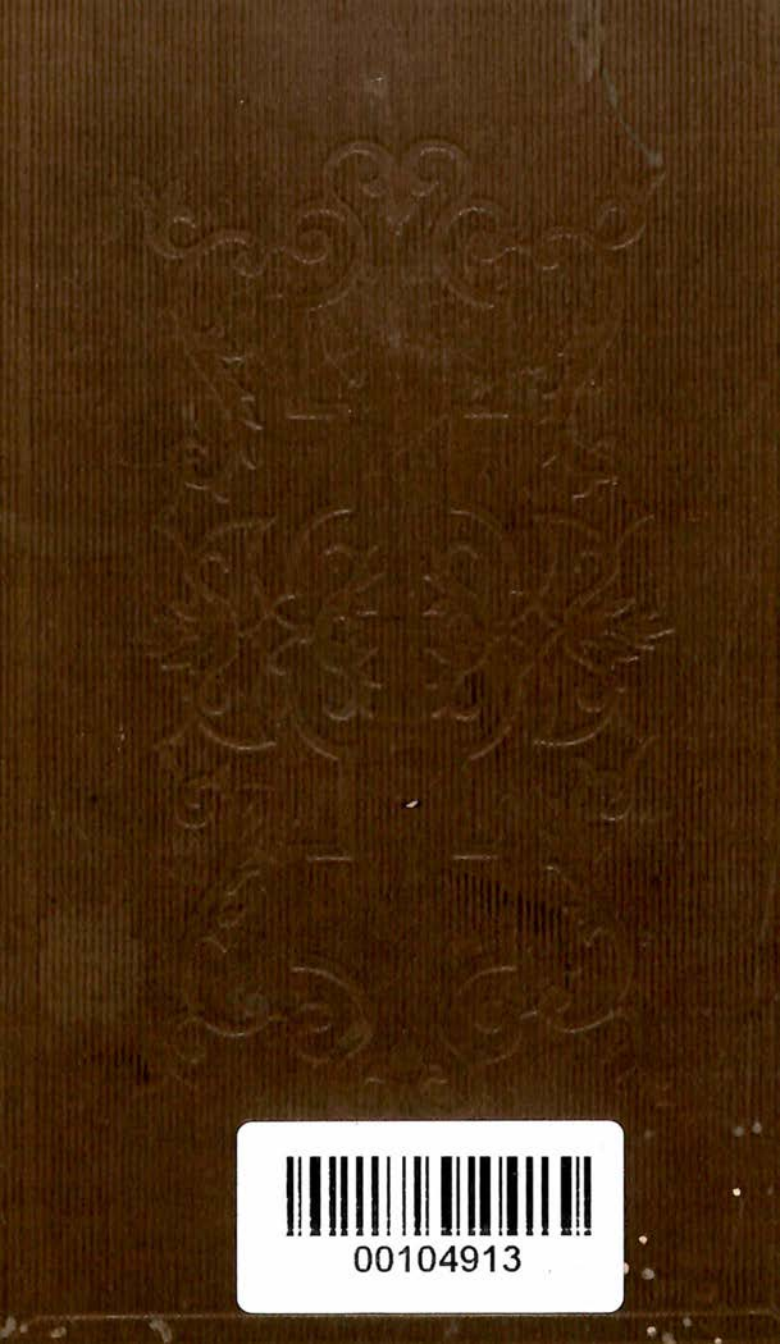
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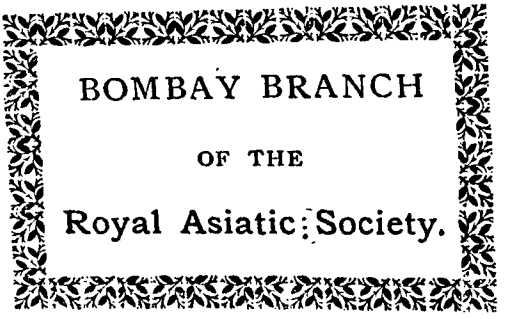
THE Compiler anticipates with pleasure that it may induce many to read this humble Work, when they know that it occupies a place in the Libraries of Her Most Excellent Majesty Queen Victoria, Her Majesty Adelaide the Queen Dowager, His Royal Highness Prince Albert, and Her Royal Highness the Duchess of Kent, &c.



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GEOGRAPHICAL SOCIETY
OF BOMBAY.

23rd February 1871

00104913

FAVOURABLE CRITICAL NOTICES.

LONDON REVIEWS AND MAGAZINES.

1. " This is indeed a most worthy attempt, by a naval officer, to benefit the souls of our soldiers and seamen, two classes of men to whom we are indebted for our national prosperity, and yet who are too frequently lost sight of in those plans which are entered upon for the spiritual welfare of our poor countrymen. The work is intended for gratuitous circulation among the classes to which we have alluded. Sir N. J. W. is fully alive to the claims of British seamen and soldiers to our sympathy; and he has openly stepped forward to perform a service which, under the Divine blessing, may be eminently useful in directing some of the objects of his attention to the important concerns of their immortal souls.

" We earnestly hope that much good may result from this laudable attempt."—*Church of England Quarterly Review, January*, 1840.

2. " This is a pious and well-intentioned compilation from a very heterogeneous set of authors."—*British Critic, April 1st*, 1840.

3. " These extracts are expressly calculated to rouse the unthinking; *and if a few hundred copies were judiciously distributed in soldiers' libraries in India and the colonies*, and on board ship, they would do much good. Sir N. Willoughby's professional experience of the evils attending the want of such manuals amongst our soldiers and seamen, seems to have prompted him disinterestedly to undertake this commendable and Christian work."—*Asiatic Journal, August*, 1840.

4. " These extracts, which are given without systematic arrangement, are well adapted to the pious purpose for which they have been selected, and may be beneficially circulated among all classes."—*Eclectic Review, February*, 1840.

5. " We trust that the anticipations of the compiler may be fully realised, in the instruction and edification of those for whose especial benefit he has thus generously devoted both money and time."—*United Service Journal, November*, 1839.

6. " The compilation is a well-meant attempt to assist in improving the moral condition of the army and navy, by disseminating among them, in a compendious form, a large body of religious and moral axioms, remarks, forms of prayer, &c. partly from Holy Writ, and partly from those standard writers on religious topics in which our literature is so rich."—*Colburn's New Monthly Magazine, March*, 1840.

7. " We owe it to this gentleman—*and it is no small debt—that we have, in a small convenient compass, the richest truths of Scripture, and the devout sayings of some of our most eminent divines.* The marine service, for whom more especially this book is intended, will, no doubt, duly appreciate the boon. *It was a deside-*

ratum long called for by *considerations the highest, by interests the most precious; and it is a desideratum that has been ably and zealously supplied.* The vicissitudes incident to a sea-faring life are well known; and the patience, courage, and perseverance, so constantly in requisition, will receive, it may fairly be asserted, a powerful auxiliary in the 'faith' which this work is so calculated to inspire. Heroism receives an additional halo in the presence of devout and reverential feelings."—*East India and Colonial Magazine, October*, 1840.

8. "It is, we think, well adapted to the benevolent and pious purpose of the author. *The soldier and seaman have indeed reason to thank him for furnishing, ready to their hand,* many a source of divine consolation in the hour of distress and danger, which they might not otherwise have sought, or, seeking, might not so readily have found at the fountain head. To the public also, generally, especially its poorer classes, this work may afford important benefit; *and we hope that their richer brethren will therefore not be backward in seconding the humane and pious views of the writer regarding its gratuitous* distribution."—*Court Magazine, August*, 1840.

9. "We wish the work a wide dissemination in all our colonies."—*Colonial Magazine, December*, 1840.

10. "Much good may be done by the circulation of this work amongst soldiers and sailors."—*Church Magazine, October*, 1839.

11. "This volume, we doubt not, agreeably to the prayer and aim of the compiler, will be a great blessing to soldiers and sailors, for whose more immediate benefit it has been written, and is now in a process of gratuitous circulation The extracts from Scripture are judiciously selected, and the quotations from even uninspired authors are in general pungent and striking."—*Evangelical Magazine, December*, 1839.

12. "The extracts appear, from what the reviewer has seen, to be judiciously made, and beside the positive instruction which they convey, to be well adapted to furnish topics for individual reflection or social discussion, among the description of readers for whom it is designed."—*British Magazine, November*, 1839.

13. "The volume comprises a great variety of extracts, some long, but for the chief part very short, from eminent writers, interspersed with the bright gems of God's own Precious Book. May His blessing accompany it!

"Sir Nesbit W., like his brother in arms and in the faith, Sir Jahleel Brenton*, wields the sword of the Spirit in his Master's cause, no less zealously than erst he plied the carnal weapon in that of his country: the latter, time will eradicate—the former, we hope it never will."—*Christian Lady's Magazine, November*, 1839.

14. "The compiler has not introduced a single sentiment from any human author, which is not in accordance with the high decisions of revelation. We do sincerely hope that no pains will be spared to give this work the widest circulation both among our soldiers and seamen."—*Sailor's Magazine, December*, 1839.

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* Who would not be proud and highly gratified to be mentioned as a brother warrior with Admiral Sir Jahleel Brenton—the author of that admirable work, "The Hope of the Navy?" &c.

15. "This work is printed for gratuitous circulation, and evinces a laudable desire to be useful, which we trust may be gratified.

"The extracts, which are in general very short, are taken principally from the writings of Mason, Sturm, Jay, H. More, Bogatzky, and Aliquis *."—*Christian Remembrancer, December*, 1839.

16. "The design of this little work, published for gratuitous circulation, is to supply soldiers and seamen with short appropriate passages for meditation. The selection is generally good, and the tone of piety which pervades the book testifies the deep interest felt by the author in the spiritual welfare of a too much neglected portion of our countrymen."—*Church of England Magazine, January*, 1840.

17. "This is already a stock book in Chelsea and Greenwich hospitals, and we particularly recommend it to *chaplains in the army and navy, as a useful manual in their* intercourse with the men over whose spiritual interests they are called upon to watch."—*Baptist Magazine, December*, 1839.

18. "It is, we really think, a subject for devout thanksgiving to the Almighty God, that so many men may be now found in the army and navy, who are not ashamed of the Gospel of Christ, but, with all the honest, plain-spoken heartiness which generally distinguishes such men, come forward to bear their decided testimony to the goodness of God to their own souls. *For the present volume, we pray that the grace and the blessing of God may go forth along with it, wherever it goes.*"—*Christian Beacon, July*, 1840.

19. "It is with peculiar pleasure that we call the attention of our readers to this interesting volume of extracts, published gratuitously for the benefit of soldiers and seamen. The spirit of deep-toned piety which breathes through every page of this work is truly delightful, and we are assured must infuse its sacred leaven amongst the numerous classes for whom the extracts are chiefly intended. But that which will most add to his character is, this attempt to lead his fellow-countrymen to take arms under the banner of the Prince of Peace. May the great Head of the Church render it an extensive blessing!"—*Village Churchman, May*, 1839.

20. "We have printed the whole of this title from pure love of its simplicity, as well as of the subject. Never, from the first moment that, after admiring his periodical works, we turn to the earliest, the 'Christian hero' of Captain Sir Richard Steele, have we been so delighted as with this. We were about to have selected a section or two from these extracts; *but where all is so good*, we know not whence to quote."—*Blackwood's Lady's Magazine, July*, 1840.

21. "The inmates of Chelsea College and Greenwich Hospital, the major part of whom have not many books to read, and can scarcely be expected to read much

* As Mason, Sturm, and Bogatzky, are perhaps the only three names not familiar to the reader, it may not be amiss to say that Bogatzky was a learned German, who wrote various works, particularly the "Golden Treasury," from which I have taken my extracts; Sturm, another pious and learned German, whose "Reflections" are admired and read by every body; Mason, a learned writer,—his book strongly recommended by the Rev. W. Romaine, A.M., and others.

of any one book at a time, *will find here a new treasure in each page they open*; indeed, there is no class of society that may not peruse this book, pleasurably as well as profitably."—*London Magazine, September*, 1840.

See also the following Reviews and Magazines:—

Christian Guardian, *March*, 1840.
Church of England Quarterly Review, *July*, 1840; *October*, 1840.
Church of England Magazine, *January*, 1840.
Churchman, *January*, 1840.
Colonial Magazine, *December*, 1840.
Congregational Magazine, *August*, 1840.
Educational Magazine, *October*, 1840.
Episcopal Magazine, *December*, 1839.
Gentleman's Magazine, *June*, 1840.
Gospel Magazine, *July*, 1840.
Grant's London Journal, *September*, 1840.
Mirror, *February*, 1840.
Monthly Chronicle, *June*, 1840.
Nautical Magazine, *November*, 1839.
Preacher, *July*, 1840.
Revivalist, *May*, 1840.
Sailor's Magazine, *September*, 1841.
Teacher's Magazine, *May*, 1840.
United Service Journal, *August*, 1840.
Village Churchman, *May*, 1839; *January*, 1840; *December*, 1840; *July*, 1841; *October*, 1841.
Wesleyan Magazine, *November*, 1839.

LONDON NEWSPAPER PRESS.

22. "We have received an admirably selected volume of religious extracts from Capt. Sir N. J. W., R.N. It has been printed at his own expense for private distribution; and coming as it does from a man not totally unknown in the service, is likely to produce a more striking impression on the minds of sailors and soldiers than any more aspiring production from a strange hand could possibly do."—*United Service Gazette, September*, 1840.

23. "As the estimate of 'Aliquis' is of infinitely more importance than any that we could offer from ourselves, we hesitate not to transcribe it. He says:—'Many of them (the extracts) are the pure unadulterated word of God. As for many of them, they are very pious, striking, and instructive; and all of them are more or less of an edifying nature.'"—*Naval and Military Gazette, October 5th*, 1840.

24. "We have much pleasure in presenting to the notice of our readers, especially that portion of them for whose service it is more immediately designed, a new edition of this unpretending but most *admirable compilation*, the work of a naval officer, who, after devoting the energies of his youth and manhood to the service of his country, has consecrated his declining years to the more immediate service of his

Maker, by promoting in an eminent degree the spiritual welfare of his brethren in those noble professions. The value of the work itself is considerably enhanced by the munificence of its author, who has published it at his own expense, for gratuitous circulation. The *matériel* of the work comprises nearly 700 extracts from Holy Scripture and moral treatises, adapted to various occasions; to which is affixed a short memoir of the lives of some of those gallant warriors of England who have been most distinguished for bravery and *virtue*. We subjoin the following beautiful prayer of Prince Eugene, written in a tone of humble and unaffected piety, most striking, certainly, in a soldierof those times:"—[*See* Preface, p. xvii.] —*Times, January 20th*, 1842.

25. "The excellence of motive to which we owe this volume partakes of so sacred a character as to be almost above human praise. When sincerity and piety are combined in a manner to exalt both virtues, we cannot too highly commend the actions which emanate from their union. In this instance the result has been the book before us, compiled by Sir Nesbit W., chiefly with the benevolent purpose of distributing *among our soldiers and sailors, but not withheld from other classes who* may benefit by its perusal. What prompted him to this course is to us very simple and affecting. 'My hour-glass,' he says feelingly, &c. And upon these grave reflections on the uncertainty of life, he urges others to follow his example in reading the Scriptures and yielding the soul to prayer daily. From this he had reaped great comfort, and his earnest desire was to encourage his fellow-creatures to seek the same means of earthly peace and everlasting hope."—*Literary Gazette, August*, 1840.

26. "An extremely valuable and *well assorted* collection of passages from the Holy Scriptures, and brief extracts from the best and most orthodox writers, collected and arranged for the use of our soldiers and sailors, by that veteran officer, Captain Sir N. J. W.

"We cannot but feel greatly indebted to Sir N. J. W. for his manual, as calculated to impress upon the minds of the *army* and *navy* that it is their bounden duty as Christians to avail themselves constantly of these helps to meditation and prayer, which the earnest and disinterested labours of one of their leaders has thus ably and kindly provided for them."—*John Bull, December 16th*, 1839.

27. "Were it in our power to effect it, *every soldier and sailor in our service, or indeed in any other service*, should possess a copy of this excellent book."—*Old England, October*, 1840.

28. "The intention of this work is most excellent, and the compiler has been very successful in gathering together in holy communion a collection of quotations of the greatest value as helps to meditation and prayer, principally for soldiers and seamen, who have not the means of reading many books, or time or abilities to read much of any book at one time. We should be glad to see the book widely distributed: it is *religious without the slightest puritanism*, and may be made the text-book of all who are anxious about the life to come—And who should not be so?"—*Age, December 15th*, 1839.

29. "We trust this little volume may be crowned with an abundant blessing, and that the pious wishes of the veteran officer, for the welfare of his brother seamen, may be fully realised. Among other results, it is calculated to show that the most devoted piety is not inconsistent with the profession of the most ardent

zeal for the public, and of the most devoted heroism in the hour of danger*."—*Record, January 9th*, 1840.

30. "The object of this excellent volume is to lead the sailor and soldier to a proper train of thought; to

'Teach them to live, that they may dread
The grave as little as their bed.'

And the author need not have pointed out any particular class for whose benefit it was designed. *It is one of the most valuable of modern serious works: the extracts apply to persons of* all conditions; they may, and ought to be, read profitably *by all ages, by all classes, and in all families.* It teaches the value and efficacy of prayer."—*Clayton's Gazette, October 3rd*, 1840.

31. "We are bound to say, that these extracts, though many of them are from Protestant divines, contain nothing offensive or objectionable, and are, for the most part, of an edifying character. We have noticed nothing which might not have been put together by a Catholic. Besides the extracts from the Scriptures, there are several from Thomas à Kempis."—*Tablet*†, *December 19th*, 1840.

32. "Amongst those works whose manifest purpose is to do good, we have great pleasure in noticing a small but very useful volume, designed principally for the use of soldiers and sailors, to whom, as a help to meditation and prayer, it is chiefly addressed. It is the production of Captain Sir N. J. W., and is published at his own expense for gratuitous circulation. To compile a work with such an object in view, would of itself be a most interesting act: but when we find on perusal, that the 'Extracts from Holy Writ' (for such is the volume entitled) are selected with as much judgment in the choice as piety in the motive, our sense of the value of that act becomes proportionably enhanced. Such is the case with Sir N. J. W.'s publication, and we trust its circulation will be widely diffused; its simplicity of construction and *happiness* of *application* will ensure its being extensively read."—*Morning Herald, January 10th*, 1840.

See also the following:—

Argus, *February 16th*, 1840.
Athenæum, *August 15th*, 1840.
Atlas, *February 8th*, 1840.
Bell's Weekly Messenger, *December 24th*, 1839.
Britannia, *January*, 1840.
Court Journal, *February 1st*, 1840.
Era, *January 26th*, 1840.
Journal of the British Empire, *July*, 1840.
Naval and Military Gazette, *August 14th*, 1841.
New Court Gazette, *February 15th*, 1840.

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* I know not, nor ever heard, who was the editor or writer of this review. But whoever it was, I ought, and do feel most grateful to him; but at the same time, with every humility, disclaim the slightest pretensions to the high character he has drawn of me for piety, and feel that his sentiments are meant for my work, and not for myself.

† I need not inform the reader that this is the principal Catholic periodical of London.

Spectator, *December 21st*, 1840.
United Service Gazette, *October*, 1840; *August 28th*, 1841.
Watchman, *September 2nd*, 1840.

COUNTRY NEWSPAPERS.

33. " We confess we read this title with some degree of surprise, and we opened the book under some feelings of fear, lest the new ground here trodden by Sir Nesbit W. should have betrayed him into excesses not unnaturally to be expected in one uneducated for the Church, but, on the contrary, brought up in a man-of-war, amidst the excitation of busy and ruthless war scenes. The Captain has, however, acquitted himself of the task in an able and useful manner. As examples of soldiers and seamen, Captain Willoughby refers to, and eulogises, the Chevalier Bayard, Admiral Sir Hugh Willoughby, Sir Walter Raleigh, Colonel Gardiner, Wellington, and Nelson."—*Hampshire Telegraph, October 14th*, 1839.

34. " We have already spoken of this truly valuable volume in warm terms of approbation, as one which *should be found on board every ship and in every barrack-room in this kingdom.*"—*Plymouth Herald, November 9th*, 1839.

35. " The veteran whose name is affixed to this little volume, with a laudable anxiety that those engaged in the naval and military services in particular should derive the same advantage as is experienced by himself from daily reading and meditating on the Holy Scripture, has selected and printed, for gratuitous distribution, various texts of the Sacred Volume, as well as numerous passages from our best theologians."—*Bristol Mirror, October 19th*, 1839.

36. " This volume is not less useful than the Christian spirit of the author is laudable. The extracts are most judicious, being sound in doctrine, and breathing a spirit of evangelical piety throughout; and we cannot doubt that the care thus manifested by Sir N. J. W. for the spiritual good of poor soldiers and sailors will be gratefully received, and prove the means of effecting much good."—*Exeter and Plymouth Gazette, November 9th*, 1839.

37. " A work has been published at the expense of the author, Captain Sir N. J. W. intended as helps to meditation and prayer, principally for soldiers and seamen; for which purpose, with a truly Christian spirit, he has already distributed several hundred copies. It is a neatly printed volume, containing an extensive and valuable selection of passages from Holy Writ, and the works of various pious authors. The author, in his address to the reader, describes, with great fervour, the comforts he has experienced from a daily study of the Holy Scriptures."—*Rochester and Chatham Gazette, December 10th*, 1839.

38. " We would particularly recommend this volume as a companion in the sick chamber*, where works of a more connected character can seldom be read

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* Nothing has gratified me more than the various letters I have received mentioning my poor work being upon the sick and death-bed of so many people, particularly one from the Rev. S. O'Sullivan (who has already been so kind in patronis-

without superinducing an aggravation of suffering."—*Liverpool Standard, January 21st*, 1840.

39. " Seldom have we met with a more unpretending little volume than this, or one more likely to prove serviceable among the class for whose especial use it is compiled. Would that every *soldier and sailor in Her Majesty's service* had a copy of this little work as a counsellor always at hand!"—*Windsor and Eton Journal, March 28th*, 1840.

40. " *We cordially wish this work may speedily be found in every naval and military institution.*"—*Berwick and Kelso Warder, April 1st*, 1840.

41. " A very excellent work. *We hope to see it, not only in Chelsea and Greenwich Hospitals, but in every sea-port of the kingdom.*"—*Brighton Gazette, June 25th*, 1840.

42. " *We have perused the compilation with real satisfaction, and earnestly recommend it to the consideration of all reflecting persons, whether belonging to the naval and military service, or to any other class of society.*"—*Newcastle Journal, July 18th*, 1840.

43. " We consider these extracts, which are very striking and sententious, not only well adapted to soldiers and sailors, and those who have not time to read long treatises, but suitable to all; and the book will be found a valuable addition to the Christian library."—*Hastings Cinque Ports Chronicle, August 6th*, 1840.

44. " *We have seldom met with a production which has altogether pleased us more than that before us, and happy should we be to see it in the hands, not only of every soldier and sailor, but of every poor person in the land.*"—*Bath Chronicle, August 20th*, 1840.

45. The author has already distributed upwards of seven hundred copies of his book at Chelsea, Greenwich, Rochester, Portsmouth, Plymouth, and other places. To those of our resident clergy who have interested themselves in the religious improvement of the watermen employed in the river and canal navigation, this work will prove a valuable auxiliary."—*Worcester Guardian, August 29th*, 1840.

46. " There is evidently an increasing desire to diffuse the light of religious truth among our sailors and soldiers; and among the many proofs now afforded of this laudable anxiety, we may notice the publication (for gratuitous distribution) of ' Extracts from Holy Writ, and various Authors, intended as Helps to Meditation and Prayer, principally for Soldiers and Seamen.' by Captain Sir Nesbit J. W., R.N. The character of the book is readily learned from its title; and it is introduced by a prefatory address from the compiler, breathing an ardent spirit of piety, and a fervent wish to be instrumental in ministering to the eternal welfare of the naval and military classes of society."—*Nottingham Journal, August 28th*, 1840.

47. " Captain Sir Nesbit Willoughby has just published a little book for gratui-

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ing or approving of my little work), and two from the relatives of my distinguished brother officers, Sir John Phillimore and Captain Dickenson, so well known and esteemed in the service.

tous circulation among the Greenwich and Chelsea pensioners, the soldiery at Woolwich, Chatham, &c. The design of the compiler is very highly praiseworthy, and such as will produce its reward in his own bosom. *The affluent and philanthropic in the neighbourhoods of our great naval and military establishments would do well to assist Sir N. W.'s good design by* distributing copies of the book among the interesting classes of our countrymen for whose religious help it has been more especially got up. *We cordially recommend it to their patronage."—Kentish Mercury; Gravesend and Greenwich, August 29th,* 1840.

48. "*The volume is much enhanced by the author's throwing aside every appearance of bigotry.* The extracts are derived from standard divines of all denominations, without any wish *to favour one section of the religious world more than another."—Scarborough Herald, September 7th,* 1840.

49. "This work has been compiled and printed by Captain Sir Nesbit Willoughby, R.N., and is intended by him for gratuitous distribution. The work contains about two hundred pages, and consists of a well-selected collection of passages from the Bible and various religious authors. These passages being all complete in themselves, and very short, they are especially suited for men who may be averse to the reading of more elaborate articles, and we sincerely hope that the Christian and philanthropic object of the author will be obtained, and that he will have good cause to rejoice in the work he has undertaken. The excellence of his motives, and the discretion which he has exercised in his selection, claim our highest approbation."—*Yorkshire Gazette, October 31st,* 1840.

See also the following:—

Brighton Gazette, *July 2nd,* 1840.
Carlisle Patriot, *October 10th,* 1840.
Cheltenham Chronicle, *January 30th,* 1840.
Dover Telegraph, *August 22nd,* 1840.
Falmouth Packet, *November 14th,* 1840.
Felix Farley's Bristol Journal, *October 26th,* 1839.
Gloucester Journal, *November 30th,* 1839.
Hampshire and Southampton Advertiser, *November 21st,* 1840.
Hull and East-Riding Times, *January 19th,* 1840.
Lancaster Gazette, *October 31st,* 1840.
Norfolk Chronicle, *September 12th,* 1840.
Penzance Gazette, *May 6th,* 1840.
Plymouth Herald, *October 26th,* 1839.
Sunderland Mirror, *October 1st,* 1840.
West Briton, Cornwall, *June 1st,* 1840.
Whitehaven Herald, *October 18th,* 1840.

SCOTLAND.

50. "This work is intended principally for soldiers and seamen, and its brief texts and apt sentences are probably better adapted to promote their knowledge of Scripture than more elaborate treatises."—*Tait's Magazine, February,* 1840.

51. "The most laudable efforts are now making for the spiritual improvement of our soldiers and seamen. Naval and military officers have not only beat their swords into ploughshares, but in many instances assumed the office of pastors and teachers, guiding those into the paths of life whom they formerly led to battles and victory. In this class of benefactors must be ranked Sir N. J. W., who has been at the pains to compile a most suitable and seasonable manual, intended as a directory in devotional exercises as well as religious duties, for those hitherto neglected orders of our fellow-subjects. It ought to be mentioned to the compiler's honour, that the volume is intended for gratuitous circulation."—*Edinburgh Advertiser, January 3rd*, 1840.

52. "This work is chiefly designed for the use of soldiers and seamen, in whose temporal and spiritual welfare, and more especially the latter, the author himself, an old naval officer, was naturally prompted to take a very lively interest. It is intended for gratuitous circulation, and has already been received as a most acceptable boon into Chelsea and Greenwich Hospitals, besides other institutions. To the many just tributes which have been paid by the press to its merits, we have great pleasure in adding ours, and in expressing our sincere hopes that the good intentions of the author may be crowned with abundant success."—*Aberdeen Journal, March 1st*, 1840.

53. "We feel a strong interest in the army and navy, and in every measure intended for the religious, intellectual, and economical improvement of our soldiers and sailors.

"Amidst the various objects of public beneficence and Christian philanthropy, how few contemplate the welfare of soldiers and seamen! We were struck the other day with a question, started in an American journal—'Who prays for the army and navy?' How few could answer, 'I do!' And yet the time is not long gone by when our very existence as a nation was, humanly speaking, dependent on the fidelity and courage of this neglected class of men.

"It is really refreshing to receive such a volume as this from the hands of an old sea officer. The volume consists of choice and sententious extracts from well-known pious authors, and texts from Scripture, interspersed with agreeable and characteristic reflections by the author himself. The whole forms a varied and pleasant compendium of religious truth, which may be taken up at a spare moment very profitably. It is peculiarly fitted for the class of persons for whose benefit it is primarily intended, but is equally calculated to instruct and edify readers of every kind.

"It is a most disinterested effort of Christian benevolence, ably and judiciously performed. And we can assure the Captain, that it will give us sincere pleasure, agreeably to his request, to be the channel of conveying it into some of the charitable institutions of this city."—*Scottish Guardian, Glasgow, March 13th*, 1840.

54. "No man can open this little volume at random without finding some short sentence or paragraph which will make him both think and feel. The selections from the Sacred Volume are beautiful: while those that are gathered from Christian writers are like the wise man's choice sayings,—apples of gold, set in pictures of silver. The * * * * author tells us, in his introductory address, that his extracts are not classified. This is a great recommendation to the work. It is much more likely to be useful to our soldiers and seamen from this very circumstance. None can read a single sentence—and few of the persons for whom it is

intended are, from their very occupation, disposed to read more—without being arrested by some great principle, some startling truth, some precious promise, some appalling threatening, some historic event, some professional allusion. This rivets the mind; it leads it onward to a perusal of the whole; it may be by snatches, but still it is read, and, by the grace of God, the heart is affected and made better, and the life is amended.

"We would like to see a copy of this excellent little volume put on board every ship that leaves our harbour."—Greenock Advertiser, October 2nd, 1840.

55. *"There is not the slightest taint of sectarianism in the little volume before us.* Its contents are gathered from a wide range of religious reading, and are evidently selected with good taste, but, above all, with a reverential care for the illustration of the broad simplicity of Bible truth. *Would that a copy of the work were in the hands of every one of our soldiers and seamen!"—Dumfries Herald, October 8th,* 1840.

See also the following:—

Aberdeen Constitutional, *March 20th,* 1840.
Dundee Courier, *June 23rd,* 1840.
Glasgow Constitutional, *February 1st,* 1840.
Inverness Herald, *May 15th,* 1840.
Perthshire Constitutional, *December 1st,* 1840.

IRELAND.

56. "This is a little compilation of which we are assured our pious readers will much approve. We can strongly recommend it as most useful at the sick bed of the invalid who has been but newly awakened to the value of eternal things; and indeed it contains *much which must be profitable to the most advanced and experienced Christian.*

"May the end of the benevolent compiler be fully answered by it! He has 'cast his bread upon the waters,' and we have very little doubt that 'he will find it after many days.'"—*Dublin University Magazine, April 1st,* 1840.

57. "This volume is the production of one of our naval officers, who, having been in 'perils of the sea,' and 'in deaths oft,' now reverently acknowledges the gracious protecting care of Him who preserved his life and converted his soul, and would direct others to Him who has been his Saviour.

"There is a charming simplicity, a *homely, single-hearted, and most sailor-like flavour, about the few original remarks that occur in these pages.*

*"For persons anxious to find a suitable book to give as a present to a young officer, leaving home to embark *, this is just the book for the purpose."—Dublin Christian Examiner, June,* 1840.

58. "It may be truly said, that, while the temptations of soldiers and seamen are great, they are living on the very borders of Eternity. They therefore stand in peculiar need of 'Helps to Meditation and Prayer;' and they cannot have too often brought under their notice the peace-giving and wholesome truths of the Gospel.

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* The various applications which I have received for this purpose have gratified me highly.

"This is indeed an inestimable little book."—Statesman and Dublin Christian Record, March 4th, 1840.

59. *"We earnestly trust that the anticipations in which he indulges, as to the good which 'his gleanings by the way' are calculated to effect amongst those classes for which the compilation was chiefly made, viz. sailors and soldiers, may be more than realised.* But it is not exclusively for those they are intended. The extracts, which are about seven hundred in number, *are appropriately chosen for men in all spheres and conditions of life, for those who sojourn on the land as well as those whose abode is on the deep waters,—for the peaceful and industrious artisan and hind, who have only heard of war,—to the warrior, the better part of whose life has been spent on the battle-field, and to whom the clang of arms has been most sweet music; in a word, it is suitable to all."—Drogheda Journal, April 18th*, 1840.

60. *"The benefit the author has conferred on the community at large entitles him to their warmest and lasting thanks. The extracts are brief, but very instructive. For naval or military men they are most valuable;* and we observe, with much pleasure, that the compiler has published his work for gratuitous circulation in the army and navy."—*Newry Telegraph, June 11th*, 1840.

61. "We have seldom laid by a work, of a similar description, from the perusal of which we have derived such *unmingled satisfaction*, as we have received from the pages of the volume edited by Captain Willoughby, and now under consideration, &c.

"The work, it will be seen, is principally intended for the use of soldiers and seamen, and especially for those among them who have not the means of reading many books, or leisure or abilities to read much of any book at one time; but we can safely say, from its attentive perusal, that no class of society will rise from the study of the volume without feelings of satisfaction, and, if approached with prayerful attention, of lasting benefit."—*Waterford Mail, August 5th*, 1840.

62. "The selections are (if we may so speak) from the most instructive and evangelical portion of the sacred Scriptures, and the quotations are from the best productions of the truly eminent for elegance of style and Christian experience. Though this edifying production was principally intended for the spiritual benefit of the army and navy, in its use and application it is well calculated for persons in every condition of life. We heartily wish success to the benevolent intentions of Capt. W., and hope they will meet with the philanthropic co-operation of all officers in her Majesty's services."—*Cork Standard, August 5th*, 1840.

63. "The extracts from religious writers have simple reference to gospel truth; and, as far as we can gather, are not chosen to favour any sectarian view.

"The compiler distributes this volume gratuitously, his only object being to improve the moral and religious condition of his fellow-creatures."—*Londonderry Standard, August 12th*, 1840.

64. "Capt. Sir N. J. W., R.N. has compiled a most *desirable* manual, for the instruction and edification of soldiers and seamen. *It is an excellent work.* The author appositely refers to that brave and pious Christian soldier, Colonel Gardiner, whose life was a model to the service. The 'Extracts' are already in much favour at Chelsea and Greenwich."—*Limerick Chronicle, August 22nd*, 1840.

65. "Interested as we have ever been in a service which has achieved so much for the liberties of England and of mankind, we cannot but rejoice when we see a

veteran officer, of the author's high standing in the navy, coming forward and giving, by gratuitous circulation, the benefit of his Christian experience to his country's warriors by land and sea. But it is not the soldier or sailor alone who will reap advantage from the perusal of this little work. Fraught as it is with the most awakening, yet cheering appeals of the Gospel, together with selections from the most devout writers, from the *admirable Thomas à Kempis down to our own times*, it will be found an excellent manual in the hands of the anxious inquirer of every grade and profession."—*Kerry Evening Post* (*Tralee*), *October 17th*, 1840.

66. "We *were never more gratified with the perusal of any book.* The selections are decidedly the best, and firmly impress upon the mind of the reader the faith which worketh by love. It is suited, not alone to the class for whom it is intended, but to the clearest Christian genius, *whether Roman Catholic or Protestant.*"—*Galway Advertiser*, *October 2nd*, 1840.

See also the following:—

Belfast and Ulster Times, *October 24th*, 1840.
Cork Constitutional, *July 4th*, 1840.
Dublin Warder, *March*, 1840.
Londonderry Centinel, *October 3rd* and *17th*, 1840.
Londonderry Standard, *September 9th*, 1840.
Sligo Journal, *October 16th*, 1840.
Wexford Conservative, *August 26th*, 1840.

WALES.

67. "A very excellent little volume. We are quite sure *that a better, or a more useful book, cannot be put into the hands of our soldiers and sailors.* In this work, the pious soldier or sailor, indeed any one who may be fortunate enough to have it in his possession, will at all times find consolation."—*Carmarthen Journal*, *September 18th*, 1840.

68. "*From the treasures in this work, which is admirably designed to work out the philanthropic views of the compiler*, we shall enrich our columns occasionally: and our paper circulating through various ranks and conditions of society, and read extensively by seafaring men frequenting the ports of Bangor, Velin Heli, Carnarvon, Almwch, Beaumaris, Pwllheli, Holyhead, &c., may, in that way, be instrumental in giving a general effect to the views of a man, who, without seeking it, has earned for himself the esteem of his fellow men. Truly it may be said of this * * * * * * veteran, his sun is going down in a glorious path."—*North Wales Chronicle*, *November 3rd*, 1840.

See also the following:—

Cambrian, *October 10th*, 1840.
Carnarvon and Denbigh Herald, *November 7th*, 1840.
Merthyr Guardian, *October 30th*, 1840.
Welshman, *September 18th*, 1840.

ISLAND AND FOREIGN.

69. "Many of the extracts are the pure, unadulterated, word of God, and all of a pious, edifying nature; and being wholly free from any *spirit of religious disputation*,

the book is likely to prove generally useful."—*Manks Advertiser, October 10th,* 1840.

See also second Notice, *in the same Paper,* same month and year.

70. "Captain Sir Nesbit J. Willoughby, of the British navy, has just published, to distribute gratis, some well-chosen extracts from Holy Writ and various authors, intended as a help to meditation and prayer. We have received a copy of this valuable compilation, and we anxiously wish that there may soon be a French translation of this work distributed gratuitously over every country in Europe. We earnestly hope that the Christians of France and of other nations may occupy themselves more for the eternal interest of the men who compose the armies and navies of Europe. Why then does there not exist in every part a Military and Naval Bible Society?"—*L'Europe Protestante, Paris.* (Translation.)

71. "These extracts are generally of a practical tendency, not merely calculated to inform the judgment, but, *what is of infinitely greater importance, to mend the heart,* and direct the steps of the sincere inquirer after truth. We hope, therefore, that the work before us will be read extensively by soldiers and sailors, inasmuch as by a careful and attentive perusal of its pages, under the Divine blessing, they cannot fail of being stimulated and animated in the pursuit of that blessing, 'which maketh rich and addeth no sorrow with it.' The volume in question would be a valuable acquisition to the Bethel Union Library, *and many a sailor would be induced to read it, on account of its having been written by a gentleman of the same profession.*"—*Guernsey Comet, August 27th,* 1840.

72. "These extracts consist of the most striking passages from the Bible, and from the works of different scriptural writers, and are admirably adapted to lead the mind to a consideration of, and a longing after, those things which are eternal. They come to us also recommended by one, who amidst the vicissitudes of a long life, the greatest portion of which has been employed in fighting the battles of his country, *has learnt how necessary it is to be constantly prepared for the hour of death and the day of judgment.* In our opinion, the author has conferred an inestimable benefit, *not on military and naval men only, but upon mankind in general, by printing these extracts,* and we shall heartily rejoice if, through our instrumentality, they shall obtain a still wider circulation than they already have had."—*Jersey British Press, September 26th,* 1840.

See also the same Paper, October, 1840.

73. "We need not recommend the purchase of these extracts, for the man who has taken on himself the labour of compiling, and the cost of publishing them, has done so for gratuitous distribution, for the benefit of those classes which he formerly commanded. The work is executed in every way excellently well."—*Bombay Times, India, November,* 1840.

74. "The present edition has been struck off merely for gratuitous circulation among the author's friends: we should hope that this work will find its way into at least every *regimental and ship's library, the recent formation of which is so pleasing an evidence of increasing attention* to the moral and spiritual condition of soldiers and seamen, as well as to the closets of all those who prize *a well-stocked manual of instruction, edification, and comfort.*"—*Halifax Times, Nova Scotia, October 13th,* 1840.

75. "This book is a 'rich and rare' collection of gems: simplicity, unassuming piety, and life without hyperbole or exaggeration, meet the eye in every page, and winningly introduce us to that happy state with which we either are or wish to become familiar. Sir N. W. designed it for gratuitous circulation among naval and military men, but expresses a hope that it *may prove useful to others in various ranks and conditions of society.* It is, in our judgment, a highly valuable collection of most important truths, grouped together from the works he himself had read, and from the reading of which he had derived great and permanent benefit. Copies should be in every regimental library, on board every vessel, whether in her majesty's or the merchant service; and if every officer in the army possessed a copy and consulted it daily, he would not fail to become a better man and a better soldier. Statesmen and warriors have invariably proved the more valuable in proportion as they felt and acted under the influence of Christianity. Walsingham, Addison, and Wilberforce among the former; General Burns, Col. Gardiner, and * * * * * * * * among the latter. We say no more than briefly to express a wish that some benevolent individuals will cause a reprint of the work to appear at this presidency, and give it the widest possible circulation."—*Madras Athenæum, India, January 9th,* 1841.

The following are copies of two letters, peculiarly gratifying to my feelings, which I received from the Rev. G. R. Gleig, of Chelsea Hospital and Asylum; and from the Rev. S. O'Sullivan, of the Royal Hibernian Military School, Dublin. These kind epistles I am permitted to make public, and their introduction here will, I trust, induce many of my friends in Chelsea College, and young men from the Rev. S. O'Sullivan's National Institution, to read my extracts, and, I hope, benefit from them. The first was an answer to a note I wrote to the Rev. G. R. Gleig, begging his acceptance of a few copies of my work, saying that I did so with some diffidence; and it was natural for me to do so, as the reverend gentleman is the author of the following works*, most of which are in every gentleman's library, and have gone through many editions; and I regret that his present work, "Lives of British Military Commanders," was not upon my table earlier, as my little work would have benefited so much by it; but his great undertaking has highly gratified me, not only for the intrinsic value of the work itself, from which I have quoted, and the honour it will do to the profession, but also because the whole country has a right to anticipate, that should the author survive his late illustrious chief of imperishable renown, and England's great captain and glory, he is almost bound, as a point of honour, to write that hero's memoirs, particularly as he has seen so much service, and so many mercy and passover days under his Grace †.

In respect to the kind letter from the Rev. S. O'Sullivan, it was gratuitous. It

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* "History of the Bible," "Campaigns of Washington and New Orleans," "Family History of England," "Germany, Hungary, &c. visited," "Life of Sir S. Munro," "Lives of British Military Commanders," "The Subaltern," "Sermons Doctrinal and Practical," "Sermons on the Sacrament of the Lord's Supper," "Chelsea Pensioners," "Chelsea Hospital," "Life of Warren Hastings," "Soldier's Help to Divine Truth," "Veterans of Chelsea Hospital."

† See the Subaltern. This Great Captain, for his various victories, received the thanks of the Houses of Peers and Commons thirteen times.

would have gratified me to have published the answers of these two reverend gentlemen, of such high literary reputation and attainments, to my request to be allowed to publish them; but as I have not their permission, and do not again wish to trouble them by writing, I do not feel that I have a right to trespass upon their kindness in doing so. Having a stated opinion of the military clerical staff of England and Ireland, it is with equal satisfaction that I write, that the naval clerical staff is quite as gratifying, as in an official letter I wrote to the Lords Commissioners of the Admiralty two years ago, the Rev. J. K. Goldney, senior Chaplain of Greenwich Hospital, allowed me to make use of his name in recommending my work to their Lordships for my profession.

"*From the Rev. G. R. Gleig to Captain Sir Nesbit Willoughby.*

"Dear Sir,

"There need be no diffidence in sending to me, or to any body else, a work so excellent in every point of view, as that for which I have to thank you. I will place copies of it in my old men's library, and I am sure that they will derive from it all the benefit which it is so well calculated to confer upon them.

"Permit me to add, that nothing is more gratifying than to see an officer, either of the navy or the army, taking a deep interest in the everlasting welfare of soldiers and seamen.

"I am, Sir,

"Your much obliged servant,

"G. R. GLEIG.

"*Royal Hospital Chelsea,*
Sept. 28th, 1839."

"R. H. M. S.,
"Phœnix Park, Chapelizod, Dublin.

"Sir,

"I take the liberty of troubling you with these few lines, to express my humble sense of the value of a little publication of yours. It has just been put into my hands, and I trust may to many prove very useful, 'even the savour of life unto life.'

"I perceive that it is printed for gratuitous circulation; and as I am the Chaplain of this institution, the Royal Hibernian Military School, for the children of soldiers, corresponding exactly to the asylum at Chelsea, it occurred to me that you would, perhaps, not consider them ill-disposed of, by being given amongst our children.

When the children leave this institution, they are about 14 years of age, and we furnish them with a Bible and Prayer Book. I should be very glad to add your little work, which I am sure would often be of use to them during the various trials and temptations they must meet with in the world.

"Trusting to your kindness to excuse this liberty,

"I remain, Sir, with great respect,

"Your obedient servant,

"SAML. O'SULLIVAN.

"*Sir Nesbit Willoughby, C. B.*
&c. &c. &c."

Note.—In the above Notices are included the Papers of every Seaport Town (where a paper is published) in the United Kingdom, Channel Isles, &c.

That it may please THEE to be her *defender* and *keeper*, giving her the victory over all her enemies.—*Lit.* ver. 17.

THE QUEEN

EXTRACTS

164913
ac

FROM

HOLY WRIT,

AND

VARIOUS AUTHORS,

INTENDED AS HELPS TO MEDITATION AND PRAYER,

PRINCIPALLY

FOR THE ARMY AND NAVY.

BY

CAPTAIN SIR NESBIT J. WILLOUGHBY, R.N. C.B. K.C.H.

AND NAVAL AIDE-DE-CAMP TO

HER MOST EXCELLENT MAJESTY QUEEN VICTORIA.

"And now abideth faith, hope, charity, these three: but the greatest of these is charity."—1 Cor. xiii. 13.

THIRD EDITION.

LONDON:

PRINTED FOR THE AUTHOR OR COMPILER,

FOR PRIVATE AND GRATUITOUS CIRCULATION *ONLY*.

1842.

God
242
Wil/Ext
104913

THE BIBLE.

"A single book has saved me; but that book is not of human origin. Long had I despised it; long had I deemed it a class-book for the credulous and ignorant; until, having investigated the Gospel of Christ, with an ardent desire to ascertain its truth or falsity, its pages proffered to my inquiries the sublimest knowledge of man and nature, and the simplest, and at the same time the most exalted system of moral ethics. Faith, hope, and charity were enkindled in my bosom; and every advancing step strengthened me in the conviction, that the morals of this book are as superior to human morals, as its oracles are superior to human opinions."—M. L. BAUTAIN, *Professor of Philosophy, Strasburg.*

"Happy the man that sees a God employed
In all the good and ill that chequer life,
Resolving all events, with their effects
And manifold results, into the will
And arbitration wise of the Supreme."—COWPER.

GILBERT & RIVINGTON, Printers, St. John's Square, London.

ADDRESS.

CHRISTIAN READER,

SHOULD any explanation or apology be deemed necessary for my intruding this little book on your notice, the following is the only one I have to offer.

It is now ten or twelve years ago since I asked myself the anxious and alarming question, "Whether I were, indeed, to be answerable in the next world, for every idle word, and for every vain, improper, and sinful thought and deed committed in this?"—And, "If the Scriptures were true, (of which I had not the shadow of a doubt,) what chance had I for salvation in a future and an everlasting existence?" To solve these awfully important inquiries I turned to the Bible—to that blessed word of God, hitherto so much neglected;

and for the first time in my life I read through all its pages. Then, in addition to these Scriptures of Truth, revealed from Heaven, I had recourse to the pious writings of those who are properly designated "the excellent of the earth;" and from which sources I have ever since reaped my daily and best enjoyments, and I hope have continued to learn by degrees more of that important but difficult lesson, "*Man, know thyself.*" Here I trust, through the Mercies of God, I have been led to see what man is by nature and practice, and what he must become by grace, before he can behold his Maker and live. Indeed I had not pursued this course of reading and inquiry but a little way, ere my astonished and troubled mind was deeply convinced that God would bring every thought, and word, and work, into Judgment, whether it be good or evil; and that in whatever light I might be regarded by men, that I was verily guilty,—so guilty before the Searcher of all hearts, that nothing but the rich, unmerited, precious atoning blood of the Lord Jesus Christ could save

me from everlasting destruction. I read and believed that "the wages of sin is death" (Rom. vi. 23); and I felt, indeed, that in ten thousand instances, in thought, word, and deed, I had, as our Church Service teaches us to confess, "left undone those things which I ought to have done, and done those things which I ought not to have done; and that there was no health in me;" no spiritual good, no merit, nothing to plead in extenuation of my guilt. In this unhappy state of mind I fully entered into Solomon's declaration, "The heart knoweth his own bitterness" (Prov. xiv. 10). I found there was much, very much, necessary to my peace, which the world could neither give nor take away, and, therefore, I turned to the word of God, and searched for every sentence that held out encouragement, hope, or comfort to me in my situation. Yes, my reader, I sought, and that diligently, as a man standing in jeopardy every hour—as one who had no time to lose. My hour-glass had already run out its greatest portion; and I knew not how soon it might stop altogether. In the retrospect

of my past days I found, in reference to the companions of my youth, and comrades of my riper years, that I was almost left alone—I had to look back on whole societies, and on regiments and ships' crews, which once existed and were known to me, but which had all been swept away; and I felt that in the very nature of things I must soon follow,—nay, that the place which saw me to-day might not see me to-morrow. We read in the Volume of Inspiration that on many occasions "one is taken and the other left." On many a day has this been the case as concerned myself. And now, when I look over the list of all those with whom I have through life associated, I find ninety-nine out of a hundred gone, while I am still left; and shall I go down to the grave after all without endeavouring to record the *boundless mercies and unmerited goodness* of the Lord to me, one of the most unworthy and sinful of the children of men? Shall I not now, even at the eleventh hour, make what feeble efforts I can to call on those within my reach, "*to flee from the wrath to come, and to*

lay hold on eternal life?" Little, indeed, is it that I can do, but this does not excuse me from attempting that little. Know, then, my reader, the course I have already mentioned of daily reading the Holy Scriptures and a few select devotional works, and of praying over them, and frequently committing to memory portions of what I read, has, through the Divine blessing, proved of the greatest present advantage here, and I trust will be conducive to my eternal happiness hereafter. This being the case, I would earnestly urge on you to adopt the same practice, to pursue the same course.

I was some time ago much struck with a passage in the life of that brave and pious Christian soldier, Colonel Gardiner, wherein he states, "that in riding he was never so happy as when his servant was at a distance from him, so that he could sing his psalms and hymns alone." This, I am aware, may produce a smile on some countenances, but I can assure the reader that such also has been my own experience both in riding

and walking. My custom of daily reading, and of frequently committing portions to memory, has furnished me with a store of divine and spiritual food for the mind to feed upon: so that I can truly say, whether at home or abroad, I am oft-times thereby enabled to hold communion with the Father of spirits—and that in such mental exercises I find far more happiness than I ever did in the vanities and pursuits of this restless, sinful world; while "a stranger intermeddleth not with my joy." Such being my own mercy, my heart's desire and prayer to God is that you, my reader, may experience the same, and that the Holy Spirit may so bless the reading of these extracts, and store them up in your memories, and engrave them on your heart, that God may be glorified, and your soul instructed and built up in the faith and hope of the Gospel of Christ.

Feeling deeply interested in the present and eternal happiness of our military and naval countrymen, and especially of those among them who

have not the means of reading many books, or time or abilities to read much of any book at one time, (as is the case with many of the inmates of Chelsea College and Greenwich Hospital,) I determined on printing and presenting this collection of extracts for their acceptance. But although I have chiefly had military and naval men in view, and particularly those at the Chelsea and Greenwich establishments, I cannot but hope and believe that the contents of this volume *may prove useful to others in various ranks and conditions of society.* Nor am I alone in this hope and expectation, as the following paragraph of a letter will show, which I received from a gentleman who himself was formerly an officer in the Royal Navy, but who is now a beneficed clergyman in the Established Church, and who from being long conversant with military and naval characters, and with their habits, their duties, trials, and dangers, knows how to feel for them; and who, like myself, is much interested in their present and future good *.

* ALIQUIS. See page 226, note 2.

"I cannot," observes this gentleman, "see any reason for your hesitating to gratify your feelings in printing these extracts, at your own expense, for gratuitous distribution among the brave defenders of our country, or indeed *among any other class of society.* Many of them are the pure unadulterated word of God, and those which are the production of uninspired men are such as cannot injure any reader. As to many of them, they are very pious, striking, and instructive; and all of them more or less of an edifying nature. The seed therefore being good, you may confidently cast it-into the field, and leave the result in His hands without whose especial blessing 'nothing is strong, wise, holy, or perfect.' Launch your little production then on the waters, in faith and prayer that it will not be in vain in the Lord."

This, my reader, I have therefore done; and may that ever-gracious GOD, *whose mercies and forbearance seem to have been extended to me more abundantly than towards any other rebel sinner,*

accept this humble free-will offering, and render it effectual to His glory and to your good.

And at whatsoever time your heart is lifted up to Heaven, in prayer and praise, *forget not to implore a continuance of every necessary mercy, grace, and blessing on*

Your sincere Friend and Well-wisher,

NESBIT JOSIAH WILLOUGHBY.

P.S. It will be perceived that the extracts here presented to the reader are neither arranged under distinct heads, nor placed so as to have any peculiar connexion with each other. They are given promiscuously, and thus intended to draw the thoughts and raise the heart and affections to meditate and fasten on some important truth, or on some particular duty, at the moment whenever the reader finds convenient to open at any page for subject-matter of contemplation for prayer or praise.

N. J. W.

From the various applications the compiler has received to have his humble work sold by charitable societies, he feels it again necessary to say that it is meant *only* for private and gratuitous circulation.

PREFACE

TO THE

THIRD EDITION.

In presenting this third edition of my little book to my friends, it is a truly gratifying duty to express how much I owe for the kind attention and assistance I have received from various booksellers in Scotland, Ireland, and England, from several of whom I have been favoured with interesting details connected with my military and naval characters. To the numerous *reviewers*, who have given a favourable report of my humble volume, I also am much indebted: their kind, unexpected, and gratuitous recommendation will serve to introduce the work to many a reader, and thus I trust make it more extensively useful. In all this I would, however, look beyond man, and bless and praise my gracious God, whose *condescending mercies* have

thus smiled on my feeble endeavours to serve Him.

The reader will perceive I have given portions of several of these reviews; and this I have done under the impression, that a soldier or seaman finding the book well spoken of by those who are editors or publishers of papers and periodicals * in his own port or neighbourhood, may be led to examine its contents.

At the recommendation of some military and naval friends, I have added to my work a few characters of both professions from among *those mighty men who, under* DIVINE PROVIDENCE, *were the instruments of saving our country, when, as a nation, we were opposed by nearly the whole world.* I know not what effect these narratives may have on my young readers, but I sincerely believe they have done me good, and given me a higher opinion of my profession; considering as

* In the above reviews are included the papers of every seaport of Scotland, Ireland, and England, where they are published, with the dates annexed to them.

I do the army and navy so united as to be like the two arms of one person. Perhaps military and naval men may, all of them, more or less partake of those feelings of partiality which connect themselves with all professions: but who can reflect with coldness and apathy on the character of a Gardiner, an Abercrombie, a Sir John Moore, and a Sir David Baird; or of a Gambier, a De Saumarez, a Grey, and several others? *The Christian cannot do it.* He will arise from these reflections with feelings of deep interest towards the individuals themselves, and thankfulness to the great Author and Giver of every good and perfect gift, "by whose grace they were what they were." Should any veteran soldier or sailor be induced to look into this volume from perceiving that, in its pages, mention is made of those officers whom he formerly honoured and under whom he fought, and thereby get good to his own soul, both he and myself shall have cause to bless God in time and eternity.

N. J. W.

P. S. Should the conductors of any charitable institution connected with soldiers and seamen wish to have a copy of my book for their library, I will forward them one on their applying to me at *the United Service Club,* Pall Mall; or *the Junior United Service Club,* Regent Street; or *the Royal Naval Club,* Bond Street.

PRINCE EUGENE'S PRAYER,

WHICH THE OFFICERS OF THE DUKE OF MARLBOROUGH'S ARMY KNEW BY HEART OR MEMORY.

"I BELIEVE in Thee, O my God, do Thou strengthen my faith; I hope on Thee, confirm my hopes; I love Thee, influence my love more and more; I repent me of my sins, but do Thou increase my repentance. As my first beginning I worship Thee, as my last end I long for Thee; as my eternal benefactor I praise Thee, and as my supreme benefactor I pray to Thee, that it may please Thee, O Lord, to guide and lead me by Thy providence, to keep me in obedience by Thy justice, to comfort me by Thy mercy, and protect me by Thy Almighty power. I submit to Thee all my thoughts, words, and actions, as well as my afflictions, pains, and sufferings, and I desire to have Thee always in my mind, to do all my

works in Thy name, and for Thy sake to bear all adversity with patience. I desire to will what Thou wilt, O God, because it is agreeable to Thee. Oh, give me grace that I may be attentive in my prayers, temperate in my diet, vigilant in my conduct, and immovable in all good purposes. Grant, most merciful Lord, that I may be true and faithful to those who have intrusted me with their secrets, that I may be courteous and kind towards all men, and that both in my words and actions I may show unto them a good example. Dispose my heart to admire and praise Thy goodness, to hate all error and evil works, to love my neighbour, and to despise the world. Assist me, good Lord, in subduing lust by mortification, covetousness by liberality, anger by mildness, and lukewarmness by zeal and fervency. Enable me to conduct myself with prudence in all transactions, and to show courage in danger, patience in adversity, and in prosperity an humble mind. Let Thy grace illumine my understanding, direct my will, sanctify my body, and bless my soul.

Make me diligent in curbing all irregular affections, zealous in employing Thy grace, careful in keeping Thy commandments, and constant in working out my salvation. Finally, O God, make me sensible how little is the world, how great the heavens, how short time, and how long a blessed eternity. Oh, that I may well prepare myself for death, that I may dread Thy judgments, that I may avoid the torment of hell, and obtain of Thee, O God, eternal life, through the merits of Jesus Christ our Lord. Amen."

Truth.

Truth is not local—God alike pervades
And fills the world of traffic and the shades ;
And may be fear'd amidst the busiest scenes,
Or scorn'd where business never intervenes.

COWPER.

EXTRACTS

FROM

HOLY WRIT, AND VARIOUS AUTHORS.

Extracted from the "Form of Prayer" used in 1832, *beseeching the Almighty to remove from this country the calamitous disease which then grievously visited almost every part of Europe.*

1. O ALMIGHTY GOD, who by the many instances of mortality which encompass us on every side, dost call upon us seriously to consider the shortness of our time here upon earth, and remindest us that in the midst of life we are in death, so teach us to number our days that we may apply our hearts unto wisdom. Give us grace to turn unto Thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day,

which to-morrow it may be too late to seek for; that so being strengthened by Thy good Spirit against the terrors of death, and daily advancing in godliness, we may at all times be ready to give up our souls into Thy hands, O gracious Father, in the hope of a blessed immortality, through the mediation, and for the merits, of Jesus Christ our Lord. Amen.

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2. It is afflicting to think how little the loving-kindness of the Lord is acknowledged by those who are constantly partaking of it.—*Jay.*

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3. Yet I seem to be carried through difficulties that appear insuperable, in a way that often fills me with wonder and gratitude. I have also experienced the same feeling, and am more confirmed in the certainty that my destiny has been and is guided by an invisible and merciful power.—*Hannah More's Life.*

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4. This life vouchsafed to me anew, which Thou hast hitherto maintained from all assaults, is one of the strongest incitements to me to resign my life to Thy charge.—*Sturm.*

5. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.—*John* v. 39.

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6. Man being in honour, hath no understanding; but is compared unto the beasts that perish. —*Ps.* xlix. 20.

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7. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. —*James* ii. 19.

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8. Create in me a clean heart, O God; and renew a right spirit within me.—*Ps.* li. 10.

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9. That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.—*Eph.* ii. 7.

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10. Luther says, It is as easy to make a world as to ease a troubled conscience.

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11. But with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.— *Isaiah* liv. 8.

12. *Extract from "A Vision of the Last Judgment, a Poem, by Colonel John Blackader, Deputy Governor of Stirling Castle*[1]*."*

The Lord of heaven and earth, at whose command
These hosts went forth, now did them countermand:
Jehovah spake the word, Silence, be still!
(What soldier dare control his general's will?)
'Twas done; the waves were laid, winds held their peace,
The air grew calm, the earth's convulsions cease;
And while the world waits in amaze to see
Of all those wonders what the end should be—
Lo, in my dream, methought the distant sky
Asunder burst, presenting to mine eye
Through its transparent vault a glorious light,
Which still diffusing, grew more strong and bright,
Till mortal eyes were too weak for the sight.
The sun's meridian glory gives but faint
Resemblance of this dazzling firmament,
Whose brightness still increasing came so near,
Distinct and glorious shapes began t' appear;
At last the wondering world plainly discover'd
The heavens with shining hosts of angels cover'd,

[1] Colonel Blackader served with great distinction in all the campaigns of Marlborough, was twice severely wounded, and wrote a diary of his own life.

Marching in state down to the lower regions:
In the centre of these bright and shining legions
Was raised a high triumphant dazzling throne,
From which, as from its source, all glory shone,
Its towering top to the upmost heavens aspire,
It moved on glowing wheels of burning fire.
Devouring fiery flames, encircling round,
Guarded the Sacred Throne, and fix'd the bound
How near adorers might approach and live,
When they the tribute of their praises give.
He who in this triumphant chariot rode,
Could be no other than the Son of God.
Once He came down before, disguised, unknown;
But now his Father's glory and his own
Was all displayed when the great God descended,
And to an outward triumph condescended.
On his majestic brow and princely head,
Which here once by a crown of thorns did bleed,
Was placed a glorious crown, whose sparkling gems
With radiant lustre shone and awful names
Of his perfections, all Infinite, Divine;
Mercy, methought, did all the rest outshine.
A rainbow round his head the circle made,
And to the crown's bright jewels gave charming shade.

But, O, the exceeding brightness of his face
No angel's tongue can show, no thought can trace;
Let 's veil it then, lest we our theme disgrace.

Forth came the host advancing to the throne,
In soul-amazing order marched they on,
Palms in their hands, and crown'd they did appear,
'Mong which slain Martyrs' crowns did shine most clear.
Next heaven's bright courtiers, Seraphim, did move,
Blazing in purest flames of burning love;
Angelic legions, Cherubim, disposed
In order meet, the dazzling circle closed.
A radiant splendour issuing from the throne
Lent them a glory, swallow'd up their own:
All were not equal, yet no envy here,
Each had what weight of glory he could bear;
But saints approach the sacred throne most near.
When Christ triumphs, where should his dearest Bride
Be placed but at her princely Bridegroom's side?
Angels He calls his servants, saints his friends;
Their names He bears engraven on his hands;
Under his chair triumphant heavens did bow,
And melted down as the burning wheels pass'd through.

By this, the heavenly host was come so near,
Melodious hallelujahs I did hear;

When the Almighty spoke, then dreadful thunder,
Lightnings, and mighty voices broke from under
His sacred Throne; this was the signal given;
Then all the angelic choirs and hosts of heaven
Fell down and worshipp'd, uttering praises forth,
O Holy, Holy, Holy, Lord of heaven and earth,
Who reigns for ever: each pull'd off his crown,
And at his footstool falling laid it down:
Live, King of Saints; for ever live, they sing,
Who with thy blood redeem'd and made us kings.
Then peals of hallelujahs burst around,
Mingling in chorus with the trumpet's sound,
And heavens with echoing praises wide rebound.
See mortals trembling as the throne drew nigh;
He comes! He comes to judge the earth! they cry:
Ah! wretches, where,—ah! whither shall ye fly?
Now in the confines of our atmosphere
The chair triumphant stopp'd—Mortals, prepare!
Behold there stands your Judge! before his face
The angels circumscribe the ethereal space,
Where Adam's sons should rendezvous, when they
Appear at his dread bar on the great day.
Silence proclaim'd throughout the blessed regions,
The Archangel did advance before the legions,
And with his trump began to sound a charge
So shrill, so strong, that all within the verge

Of human nature heard the summons given,
That call'd them up, and rung through earth and heaven.
The trumpet ceased; then from his holy throne
Upon the trembling earth the Judge look'd down,
And with an awful voice, as when loud thunder
Breaks through the air, and rends the clouds asunder,
AWAKE, YE DEAD! He cried; to judgment come!
Burst off the chains and slumbers of the tomb!
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13. Our life is a continual journey towards the grave, shorter or longer as God pleaseth; and many times when we think ourselves far from it, we may be just upon it.—*Tillotson.*

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14. The sinner says, I am damned! but Thou hast died; but for Thy salvation my state is as desperate as devils.— *Mason.*

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15. The stricken deer leaves the herd. I am stricken by innumerable and deadly sins.—*Jay.*

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16. St. Paul speaks of knowing the grace of the Lord in truth: this is done when any lost sinner receives the Gospel.—*Mason.*

17. That whosoever believeth in Him should not perish, but have eternal life.—*John* iii. 15.

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18. Behold, God is mighty, and despiseth not any: He is mighty in strength and wisdom.—*Job* xxxvi. 5.

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19. I am black, but comely.—*Song of Solomon*, i. 5.—*Explained.* Lowly in thine own eyes, self-loathing, self-despising, self-abhorring; but in Jesus rejoicing, and in His salvation rejoicing all the day.

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20. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—*Eccles.* xii. 14.

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21. How could I stand before Thee, who art the explorer of the secrets of the silent thought, who art the pure and upright Judge! My desert would be, that Thou shouldst this moment abridge my existence, and destroy a creature no longer worthy of Thy mercy.—*Sturm.*

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22. If it be possible, as much as lieth in you, live peaceably with all men.—*Romans* xii. 18.

23. For thus saith the Lord, Behold I will make thee a terror to thyself, and to all thy friends.—*Jer.* xx. 4.

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24. The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him.—*Nahum* i. 7.

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25. But I admire, O my Lord, with humility and joy, Thy sacred counsel to promote my happiness, and am astonished at the magnitude of Thy pity. —*Sturm.*

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26. The first saints were not free from complaints of self-abhorrence, but in His name they rejoiced all the day, and in His righteousness were exalted.—*Jay.*

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27. He that feareth God, and worketh righteousness, be he who or what he will, is accepted with God.—*Mason.*

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28. Prayer is the mouth of faith: open thy mouth wide, and it shall be filled.—*Bogatzky.*

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29. And lo, an horror of great darkness fell on Abraham, though the Lord had just before given him comfort.—*Mason.*

30. I will bear the indignation of the Lord, because I have sinned against Him.—*Micah* vii. 9.

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31. O Lord, I know that the way of man is not in himself; it is not in man that walketh, to direct his steps.—*Jer.* x. 23.

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32. I perceive the sublime tendency of my spirit to wisdom and holiness, yet I act as if it were a mere fantasy.—*Sturm.*

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33. Pass the time of your sojourning here in fear.—1 *Pet.* i. 17.

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34. St. Peter admonishes Christians to be clothed with humility. When Luther was asked what was the first step in religion, he replied, Humility; and when asked what was the second and third, answered the same.—*Jay.*

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35. Though I mourn, I do not murmur: I wonder not that my troubles are so heavy, but that they are so light; I more than deserve them all, and I need them all.—*Jay.*

36. For none ever thirst after God and righteousness, but those who in some measure already enjoy the one, and possess the other.—*Thomas à Kempis.*

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37. Though sin shall not bring any of the Lord's dear children to hell, yet it may bring a hell into the conscience for a season.—*Mason.*

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38. Is not the heart of man like the heath upon the desert, that knoweth not when good cometh? —*Hawker.*

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39. The fear of the Lord is the summit of knowledge.—*Sturm.*

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40. In the multitude of my thoughts within me, Thy comforts delight my soul.—*Ps.* xciv. 19.

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41. The Bible is the Christian's charter.— *Mason.*

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42. The sin-convinced soul is struck with wonder and amazement, and cries out, O the depth of the riches both of the wisdom and knowledge of God! Many a soul had been ruined by prosperity, if they had not been undone by adversity.— *Mason.*

43. Who shall dare to set bounds to the cleansing virtue of the blood of the Son of God? There is no sin too great, no sinner too vile, for His precious blood to cleanse.—*Mason.*

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44. In religious affairs more than any other, the heart knoweth its own bitterness, and a stranger intermeddleth not with its joy.—*Jay.*

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45. Though He slay me, yet will I trust in Him. —*Job* xiii. 15.

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46. That soul is in good health, that can say, I am sick of sin, of the world, and of myself.—*Mason.*

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47. The body without exercise, naturally loses its strength and vigour: afflictions are the exercises of the soul, though they be dreaded because grievous to the flesh.—*Mason.*

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48. I do not think the change would be so great if Jesus were to make a child of God, after its conversion, at once an angel, as when, by His blessed Spirit, He quickens the sinner dead in trespasses and sins, and brings him into grace.—*Hawker.*

49. Some of the most unworthy characters in the Bible were, against their own will, obliged to work the will of the Lord.—*Jay.*

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50. Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight. —*Ps.* cxliv. 1.

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51. But I must contend that every real Christian will endeavour to act on the principle and in the spirit of the religion of Christ: such an one, I doubt not, who does all he can, and renounces all merit in what he does, will most certainly be graciously accepted, in spite of the weaknesses, imperfections, and even sins with which his best endeavours will be defiled: he knows that he himself is weak, but that his Redeemer is strong.—*Hannah More.*

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52. For the wisdom of this world is foolishness with God.—1 *Cor.* iii. 19.

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53. Happy is the man that feareth alway.—*Prov.* xxviii. 14.

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54. Without Me ye can do nothing.—*John* xv. 5.

55. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—*Gal.* v. 1.

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56. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in the faith.—1 *Pet.* v. 8, 9.

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57. Thine eyes are upon me, and I am not.—*Job* vii. 8.

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58. Very excellently says one, Let a child of God be but two or three years without an affliction, and he is almost good for nothing; he cannot pray, nor meditate, nor discourse, at that rate he was wont to do; but when a new affliction comes, he finds his tongue, he comes to his knees with fervency, and lives at another rate.—*Mason.*

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59. Think how blessed, how truly happy, and everlastingly secure must those souls be, who are interested in the death and resurrection of the Lord Jesus.—*Hawker.*

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60. Blessed are all they that fear the Lord, and walk in His ways.—*Ps.* cxxviii. 1.

61. Hold Thou me up, and I shall be safe; yea, my delight shall be ever in Thy statutes.—*Ps.* cxix. 117.

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62. He that turneth away his ear from hearing the law, even his prayer shall be abomination.—*Prov.* xxviii. 9.

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63. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.—*Luke* ix. 62.

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64. A sinner in the Scripture is called a fool, a madman, a rebel, a traitor, and every thing that is vile.—*Mason.*

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65. Teach us what we shall say unto Him; for we cannot order our speech by reason of darkness.—*Job* xxxvii. 19.

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66. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.—*Matt.* xii. 36.

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67. Let all the earth fear the Lord: stand in awe of Him, all ye that dwell in the world.—*Psalm* xxxiii. 8.

68. Thou art of purer eyes than to behold evil, and canst not look upon iniquity: wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue, when the wicked devoureth the man that is more righteous than he?—*Hab.* i. 13.

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69. And if Christ be not raised, your faith is vain; ye are yet in your sins.—1 *Cor.* xv. 17.

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70. The way of the just is uprightness.—*Is.* xxvi. 7.

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71. Many are afraid when they see their relations and friends trembling at God's Word, and broken in heart at His feet; but Christians hail it as a token for good. The same may be said of that soul-abasement and distress the believer himself may feel, from increasing views of his unworthiness, depravity, and guilt; and this may be the case, and often will be, after he has been for years in the way everlasting, and hoping better things of himself.—*Jay.*

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72. But be ye doers of the word, and not hearers only, deceiving your own selves.—*James* i. 22.

73. *The following are extracts from the General Orders issued by His Royal Highness the Duke of York, upon the occasion of the death of Sir John Moore.*

The benefits derived to an army from the example of a distinguished commander do not terminate at his death; his virtues live in the recollection of his associates, and his fame remains the strongest incentive to great and glorious actions. In this view the Commander-in-Chief, amidst the deep and universal regret which the death of Lieutenant-General Sir John Moore has occasioned, recalls to the troops the military career of that illustrious officer for their instruction and imitation, &c.

His country, the object of his latest solicitude, will rear a monument to his lamented memory, and the Commander-in-Chief feels he is paying the best tribute to his fame by thus holding him forth as an example to the army.—*Life of Sir John Moore, by his Brother.*

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74. Whatever thou art going to do, ask thyself, How can this be the means of my rejoicing in the Lord? If it come with all the world's flatteries, and make thee the greatest offers of joy, flee from it, there is deadly poison under its gilded outside. —*Jay.*

75. Thou hast chastised me. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.—*Jer.* xxxi. 18, 19.

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76. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? for of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen. —*Rom.* xi. 33—36.

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77. But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.—1 *Pet.* i. 15, 16.

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78. A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.—*Ps.* xci. 7.

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79. Wing your zeal, therefore, with the thought, that the night cometh, wherein no man can work. —*Jay.*

80. What meanest thou, O sleeper? arise, call upon thy God.—*Jonah* i. 6.

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81. He went a little farther, and fell on his face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt.—*Matt.* xxvi. 39.

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82. And if Thou art pleased to add another day to our lives, grant that we may diligently improve it to Thy glory, to the good of others, and the salvation of our own souls, through Jesus Christ, our Lord and Saviour.—*Hannah More.*

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83. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.—*Heb.* viii. 12.

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84. God is very greatly to be feared in the council of the saints, and to be had in reverence of all them that are round about Him.—*Ps.* lxxxix. 8.

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85. Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.—*Ps.* xxxi. 24.

86. Who is the King of Glory? It is the Lord strong and mighty, even the Lord mighty in battle.—*Ps.* xxiv. 8.

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87. His delight was in cursing, and it shall happen unto him; he loved not blessing, therefore shall it be far from him.

He clothed himself with cursing, like as with a raiment; and it shall come into his bowels like water, and like oil into his bones.—*Ps.* cix. 16, 17.

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88. Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.—*James* v. 20.

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89. Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand.—*Zeph.* i. 7.

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90. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.—*Ephes.* v. 4.

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91. Reader, the whole design of this little book is to lead thee to search the Scriptures, which are able to make thee wise unto salvation, through faith in Jesus Christ.—*Bogatzky.*

92. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—*Deut.* vi. 7.

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93. I say nothing of religion and virtue, but whoever throws them aside, must have little to expect from Him who governs even the falling of a sparrow.—(*In a letter from Lord Barham to Hannah More, in vol.* iii.)

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94. For man looketh on the outward appearance, but the Lord looketh on the heart.—1 *Sam.* xvi. 7.

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95. It is of the Lord's mercies that we are not consumed. When He first knocked at the door of my heart, I attempted to bar and bolt it against Him.—*Hannah More.*

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96. I am anxious about wants, which yet I know and acknowledge to be in higher hands. Who am I, that I should presume to say, To-morrow, or soon, I will go to such a place, and continue there a day, a week, or an hour?—*Hannah More.*

97. We are surrounded with a great cloud of witnesses; and though we cannot see them, I believe they see us.—(*Rev. J. Newton to H. More.*)

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98. O Israel, thou hast destroyed thyself; but in Me is thy help.—*Hosea* xiii. 9.

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99. The Lord preserveth the simple: I was brought low, and He helped me.—*Ps.* cxvi. 6.

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100. Whoever withdraws his heart and senses from the noise and bustle of this world, looking for salvation through the blood and righteousness of Christ, will certainly find there that better part which shall not be taken from him.—*Mason.*

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101. If you quit the world, the world will soon quit you.—*Thomas à Kempis.*

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102. This little incident confirms to me a lesson which I have been trying to learn during the mortifying experience of many years, my total insufficiency to regulate my own conduct.—*Newton.*

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103. O Lord, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things.—*Isaiah* xxv. 1.

104. Lord, what wilt Thou have me to do? —*Acts* ix. 6.

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105. Teach me Thy way, O Lord, and I will walk in Thy truth: O knit my heart unto Thee, that I may fear Thy name.—*Ps.* lxxxvi. 11.

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106. Many ministering spirits hold continual correspondence between earth and heaven, and are daily and hourly sent forth from God's presence, to minister unto them who shall be heirs of salvation.—*Bogatzky.*

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107. I will magnify Thee, O God, my King; and I will praise Thy name for ever and ever.—*Ps.* cxlv. 1.

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108. For I know your manifold transgressions and your mighty sins.—*Amos* v. 12.

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109. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord *Almighty.—Isaiah* lv. 8.

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110. The believer, though he be saved by grace freely, yet he is called to labour diligently.—*Mason.*

111. But you say, I have sin in me, I mourn over it, and groan under it: this sense is needful to keep you humble before Christ; yet faith is above sense, it glorifies Christ for washing away, from before God's sight, the very sins you feel.—*Mason.*

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112. O Lord, withdraw not Thy heavy hand, until Thy work of sanctification is done in my soul.—*Hannah More.*

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113. He is truly great who is small in his own account, and who considers the height of worldly honours as nothing: he is truly wise, who counts all earthly things but as dung, that he may win Christ.—*Thomas à Kempis.*

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114. And Nathan said unto David, Thou art the man.—2 *Sam.* xii. 7.

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115. The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.—*Zeph.* i. 14.

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116. Since God does thus His wondrous love
Through all my life extend,
That life to Him I will devote,
And in His temple spend.—*Ps.* xxiii. 6.

117. Let not your good be evil spoken of.—*Rom.* xiv. 16.

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118. I abhor myself, and repent in dust and ashes.—*Job* xlii. 6. Behold I am vile.—xl. 4.

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119. As for me, I am a worm, and no man; a very scorn of men, and the outcast of the people. —*Ps.* xxii. 6.

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120. As I am now in ripened years, you will not be surprised when I tell you, that my thoughts are daily employed upon the great change that must inevitably soon take place; nor do I find that the contemplation of it has any bad effect on my spirits; not from any confidence arising from a retrospect of my past life, but from the hope that the same gracious Being, who has bestowed so many great blessings upon me in this life, will not withdraw His support and protection when I am entering upon another; but will comfort me while I pass through the valley of the shadow of death, not for any merits of mine, but for those of Him who is held out to us as a propitiation for our sins.—*(Sir W. Pepys to Mrs. Hannah More.)*

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121. My confidence in the Christian creed and

principles I have professed and embraced, is more than ever confirmed; and were an angel from heaven to preach any other gospel to me than that which I have received, I should reject it as spurious and unscriptural.—*(Rev. C. Whalley to Mrs. Hannah More.)*

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122. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—*Rev.* vii. 14.

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123. Let the words of my mouth, and the meditation of my heart, be alway acceptable in Thy sight, O Lord, my strength, and my redeemer.—*Ps.* xix. 14, 15.

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124. O Lord, grant that never an idle word may drop from my lips.—*Bogatzky.*

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125. My presence shall go with thee, and I will give thee rest.—*Ex.* xxxiii. 14.

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126. And now, my soul, another year
Of thy short life is past;
I cannot long continue here,
And this may be my last.—*Watts.*

127. Watch ye therefore, and pray always.—*Luke* xxi. 36.

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128. Pray without ceasing.—1 *Thess.* v. 17.

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129. Brethren, pray for us.—1 *Thess.* v. 25.

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130. If any man have not the Spirit of Christ, he is none of His.—*Rom.* viii. 9.

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131. In every thing give thanks; for this is the will of God in Christ Jesus concerning you.—1 *Thess.* v. 18.

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132. If the righteous and true penitents scarcely be saved, where shall those who die impenitent appear? Eternity is every thing to you.—*Mason.*

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133. For Thou saidst, I will surely do thee good. —*Gen.* xxxii. 12.

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134. We can never honour God so much as by dependence upon Him.—*Jay.*

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135. Heaven and earth shall pass away, but My words shall not pass away.—*Matt.* xxiv. 35.

136. Silence is the key and keeper of devotion. —*Thomas à Kempis.*

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137. Let us all endeavour to be still, and know that the Lord reigneth.—*Sturm.*

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138. And what I say unto you I say unto all, Watch.—*Mark* xiii. 37.

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139. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit.—*Job* x. 12.

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140. It is the Lord; let Him do what seemeth Him good.—1 *Sam.* iii. 18. Let him alone, and let him curse; for the Lord hath bidden him.—2 *Sam.* xvi. 11.

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141. Thou fool, this night thy soul shall be required of thee.—*Luke* xii. 20.

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142. *We have our Saviour's promise;* For where two or three are gathered together in My name, there am I in the midst of them.—*Matt.* xviii. 20.

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143. As for me, I am poor and needy, but the Lord careth for me.—*Ps.* xl. 20.

144. David prays,—Unite my heart to fear Thy name.—*Jay.*

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145. The effect of righteousness shall be quietness and assurance for ever.—*Isaiah* xxxii. 17.

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146. My flesh trembleth for fear of Thee, and I am afraid of Thy judgments.—*Ps.* cxix. 120.

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147. Behold, the eye of the Lord is upon them that fear Him, and upon them that put their trust in His mercy.—*Ps.* xxxiii. 17.

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148. The angel of the Lord tarrieth round about them that fear Him, and delivereth them.—*Ps.* xxxiv. 7.

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149. The Lord is nigh unto all them that call upon Him, yea, all such as call upon Him faithfully. —*Ps.* cxlv. 18.

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150. It is essential, however, to inquire *with whom* it is that God promises to "deal as with SONS [1]." The inquiry is important, because an

[1] Heb. xii. 7.

error here would terminate, not only in disappointment, but despair.

In whose favour, and on what conditions, does an offended earthly sovereign publish a proclamation of pardon? Is it in favour of those who persevere in rebellion, and without any condition, direct or implied, as to future obedience and loyalty? Or, to follow up our more immediate train of thought, what erring child is it, that an earthly parent is ready to receive once more to all the affection of his bosom, and all the privileges of his house? *Is it not he who, having learned by bitter experience what it is to feed on the "husks" of disobedience,* "comes to himself," "arises and goes to his Father," confesses that he has "sinned against Heaven and in his parent's sight, and is no longer worthy to be called his son[1]?" Indeed, when we think of the yearning of an earthly parent's heart over his erring but repentant offspring, with what overflowing thankfulness should we contemplate the fact, that this is but a feeble picture of the parental tenderness of our Heavenly Father towards His offending but contrite children! And how beautiful is the analogy between a son returning in penitence and sorrow to his

[1] Luke xv. 16—19.

father's home, and those who, being brought by God's grace to see the error of their ways, at length embrace with thankful joy the offers of the Gospel, and become "followers of God, as *dear children*[1]!"—*Capt. Sir Edward Parry's Thoughts on the Parental Character of God.*

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151. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?—*Heb.* xii. 9.

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152. If, on the one hand, religion has vast proposals to make; on the other, to be truly religious is a mighty aim, and can be accomplished only through Him that loved us.—*Cecil's Visit to the House of Mourning.*

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153. Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth

[1] Eph. v. 1. There is perhaps nothing, even in the whole compass of Scripture, more calculated to awaken contrition in the hardest heart, than the Parable of the Prodigal Son. I knew a convict in New South Wales, in whom there appeared no symptom of repentance in other respects; but who could never hear a sermon or commentary on this parable, without bursting into an agony of tears, which I witnessed on several occasions. Truly, He who spoke it "knew what was in man."

to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—*Matt.* vii. 13, 14.

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154. Light is sown for the righteous, and gladness for the upright in heart.—*Ps.* xcvii. 11.

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155. How far your earnest labours have been successful, you will never know till that great day when all the good which we have been the means of doing, and which is now so wisely hid from our sight, will be revealed; when all the happy effects of the prayers, cares, and labours of the righteous, will be made known to their own astonishment, as well as to the universal admiration of the sentence which they will receive; and when, on the other hand, the dreadful effects of the sinner's crimes, and the wide-spreading devastation occasioned by them, will display the righteousness of the doom passed upon him.—*Hannah More.*

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156. A stubborn dog, like myself, and persons of the finest feelings and tenderest sensibilities, like you, must each be led by a way which the vulture's eye hath not seen, aud which I would as

soon undertake to explain to the wise men of this world, as I would to an oyster.—*Cecil to Hannah More.*

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157. Read the fifteenth chapter of the first epistle of St. Paul to the Corinthians (which is in the burial service), and which is universally admitted to be one of the most splendid pieces of composition in any language.—*Hannah More.*

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158. He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.—*Prov.* xvii. 15.

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159. The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.—*Prov.* xix. 23.

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160. Christ Jesus came into the world to save sinners:—glory in this, hold it up as your shield against all the fiery darts of the devil.—*Mason.*

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161. Men ought always to pray, and not to faint.—*Luke* xviii. 1.

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162. In God's sight the very heavens are not clean, and He charges His angels with folly, and

He sees more pollution in our duties, than we ever see in our sins.—*Sturm.*

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163. But we are all as an unclean thing, and all our righteousnesses are as filthy rags.—*Is.* lxiv. 6.

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164. From the first day of this year, we find, from his private diary, that he had recovered from sickness, and in February that his sight was restored. The pious gratitude with which he acknowledges mercies upon every occasion is very edifying; as is the humble submission which he breathes, when it is the will of his Heavenly Father to try him with afflictions.—*Boswell's Life of Dr. Johnson.*

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165. Who shall not fear Thee, O Lord, and glorify Thy name?—*Rev.* xv. 4.

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166. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier.—2 *Tim.* ii. 4.

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167. The humble shall see this, and be glad; and your heart shall live that seek God.—*Ps.* lxix. 32.

168. Humility is the mother of charity.—*Coleridge.*

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169. And they shall go forth, and look upon the carcases of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.—*Is.* lxvi. 24.

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170. For how awful, how terrifying is the declaration from a faithful God, "I will by no means clear the guilty!"—*Mason.*

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171. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.—*Rom.* ix. 15.

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172. Cast me not away from Thy presence, and take not Thy Holy Spirit from me.—*Ps.* li. 11.

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173. Thus saith the Lord, Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.—*Jer.* xviii. 11.

174. And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.—*Jer.* xviii. 12.

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175. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.—2 *Tim.* iii. 16, 17.

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176. Trifle not with time, but instantly seek the favour of God, or be for ever lost!!!—*Christian's Friend.*

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177. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—*Deut.* vi. 5.

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178. No outward forms can make us clean,
The leprosy lies deep within.—*Watts.*

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179. I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not My voice.—*Jer.* xxii. 21.

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180. This is an amazing mystery of our faith,

that we who are guilty sinners in ourselves, yet are in Christ pure and free from all sin.—*Mason.*

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181. O Lord, are not Thine eyes upon the truth? Thou hast stricken them, but they have not grieved; Thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.—*Jer.* v. 3.

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182. I pray for those I love, and for those I pity and do not love.—*Hannah More.*

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183. Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.—*Jer.* xxxiii. 3.

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184. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.—*Rom.* v. 20, 21.

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185. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.—*Eph.* vi. 16.

186. Were He to deal with us after our desert, or reward us according to our iniquities, the heavens over us would be brass, and the earth iron!—Ponder!—*Jay.*

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187. How dreadful must be sin, for the merciful Lord to loathe what He hath made!—*Jay.*

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188. For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee.—*Ps.* lxxxvi. 5.

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189. They that go down to the sea in ships, and occupy their business in great waters; these men see the works of the Lord, and His wonders in the deep.—*Ps.* cvii. 23, 24.

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190. O Lord, I am oppressed; undertake for me.—*Is.* xxxviii. 14.

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191. O house of David, is it a small thing for you to weary men, but will ye weary my God also?—*Isa.* vii. 13.

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192. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be

red like crimson, they shall be as wool.—*Isa.* i. 18.

193. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. —*Is.* lv. 7.

194. Ponder my words, O Lord: consider my meditation. O hearken Thou unto the voice of my calling, my King, and my God; for unto Thee will I make my prayer.—*Ps.* v. 1, 2.

195. Not by works of righteousness which we have done, but according to His mercy He saved us.—*Titus* iii. 5.

196. He who has touched the heart, and turned it from the world, will fulfil the desire of them that fear Him.—*Jay.*

197. How dreadful is it to have God for our adversary! He in whom we live! He who is about our path, and our lying down! He, on whose side all creatures rise up and range themselves! He whose look is death, and whose frown is hell!—*Jay.*

198. Glory ye in His holy name: let the heart of them rejoice that seek the Lord.—1 *Chron.* xvi. 10.

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199. Let Thy fear be perpetually before my eyes, without which the sweetest earthly blessing becomes a curse, and the happiest life a burden. —*Sturm.*

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200. As the Lord's mercies are sure, so also are His judgments: though He may delay for a season, yet a day of vengeance will surely overtake every impenitent sin-hardened soul.—*Mason.*

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201. He has placed in our bosom a still small voice, to remind us upon all occasions that the slightest deviation from it constitutes sin.— *Miss J.*

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202. A sense of pardon is the essence of gospel grace and comfort.—*Mason.*

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203. How much owest thou unto my Lord?— *Luke* xvi. 5.

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204. All the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not

speak wickedness, nor my tongue utter deceit.—*Job* xxvii. 3, 4.

205. They are waxen fat, they shine; yea, they overpass the deeds of the wicked.—*Jer.* v. 28.

206. The Word of the Lord is a sword, our prayers a wrestling, and our faith the victory.—*Bogatzky.*

207. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.—*Jer.* xvi. 19.

208. O Lord God, Thou strength of my health, Thou hast covered my head in the day of battle.—*Ps.* cxl. 7.

209. Many might have reached Heaven, if they had not been too confident of doing so.—*Mason.*

210. Thus saith the Lord, Thy bruise is incurable, and thy wound is grievous.—*Jer.* xxx. 12.

211. And I will make them to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them. —*Jer.* xxix. 18.

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212. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.—*Jer.* xxx. 15.

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213. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.—*Jer.* xxx. 17.

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214. Every man naturally desires to increase in knowledge, but what doth knowledge profit without the fear of the Lord?

Better is the humble peasant, that serveth God, than the proud philosopher, who, destitute of the knowledge of himself, can describe the course of the planets.—*Thomas à Kempis.*

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215. O Lord my God, to Thee I pray,
Teach me to know and find my way,
How I may have my sins forgiven,
And gain the promised joys of heaven.

Watts.

216. Trust in the Lord with all thine heart, and lean not unto thine own understanding: in all thy ways acknowledge Him, and He shall direct thy paths.—*Prov.* iii. 5, 6.

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217. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon Him the iniquity of us all.—*Isa.* liii. 6.

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218. Prayer is never out of season; therefore says God, "Call upon Me in the day of trouble." (*Ps.* l. 15.)

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219. A wounded spirit who can bear?—*Prov.* xviii. 14.

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220. Hear me when I call, O God of my righteousness: Thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.—*Ps.* iv. 1.

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221. But as for me, I will come into Thine house, even upon the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy temple.—*Ps.* v. 7.

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222. Give me grace, O Lord, to live always as

if I heard that solemn voice sounding continually in my ears, Awake, ye dead, and come to judgment.—*Bogatzky.*

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223. God be merciful to me a sinner.—*Luke* xviii. 13.

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224. When I would comfort myself against sorrow, my heart is faint in me.—*Jer.* viii. 18.

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225. Spiritual conflicts with the enemy of souls are the lot of all God's children.—*Mason.*

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226. And when my spirit takes her fill
At some good word of thine;
Not warriors, who divide the spoil,
Have joys compared with mine.
Watts.

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227. I will magnify Thee, O Lord; for Thou hast set me up, and not made my foes to triumph over me.—*Ps.* xxx. 1.

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228. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.—*Matt.* xi. 29.

229. I said, Lord be merciful unto me: heal my soul, for I have sinned against Thee.—*Ps.* xli. 4.

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230. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.—1 *Pet.* iv. 7.

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231. The foolish body hath said in his heart, There is no God.—*Ps.* liii. 1.

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232. For the Son of man is come to save that which was lost.—*Matt.* xviii. 11.

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233. Praised be God, who hath not cast out my prayer, nor turned His mercy from me.—*Ps.* lxvi. 18.

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234. And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord, for His mercies are great; and let me not fall into the hand of man.—2 *Sam.* xxiv. 14.

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235. If thou canst divorce thyself from men and their concerns, they will soon divorce themselves from thee, and leave thee to do the work of thy own salvation in peace.—*Thomas à Kempis.*

236. Many are the afflictions of the righteous; but the Lord delivereth him out of them all.—*Ps.* xxxiv. 19.

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237. O! harden not your hearts,
But hear His voice to-day;
Lest ere to-morrow's earliest dawn
He call your souls away.—*Watts.*

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238. The most unreasonable, the most unfruitful, and the most deceitful of all things is the human heart.—*Christian Retirement.*

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239. Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors.—*Prov.* viii. 34.

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240. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—*Luke* xv. 10.

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241. Perhaps the evil of our nature never displays itself more fully than in our religious acts and exercises; and the more enlightened and experienced a true Christian becomes, the more does he discover the sinfulness of his nature, and

the pollutions and even mixed motives of his best performances.—*Wolf.*

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242. The Spirit, like a peaceful dove,
Flies from the realms of noise and strife;
Why should we vex and grieve His love,
Who seals our souls to heavenly life?
Watts.

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243. Says Bishop Hall, If Jesus had not said, Blessed are those who hunger, I know not what could keep weak Christians from despair.—*Mason.*

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244. I love them that love Me, and those that seek Me early shall find Me.—*Prov.* viii. 17.

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245. Have mercy upon me, O Lord; for I am weak: O Lord, heal me, for my bones are vexed. Turn Thee, O Lord, and deliver my soul: oh save me for Thy mercies' sake.—*Ps.* vi. 2, 4.

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246. I know, O Lord, that Thy judgments are right, and that Thou of very faithfulness hast caused me to be troubled.—*Ps.* cxix. 75.

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247. O let Thy loving mercies come unto me,

that I may live; for Thy law is my delight.—*Ps.* cxix. 77.

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248. O Lord, if I am saved by Thy mercy, may I not say of myself, "Is not this a brand plucked out of the fire?" (*Zech.* iii. 2.)

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249. Whether I am well or sick, happy or unhappy, let Thy Will be done! for what Thou doest is good.—*Sturm.*

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250. The Gospel is designed to stain the pride of human glory, and to lay man in the dust of humiliation.—*Christian Retirement.*

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251. Intellectual and spiritual proficiency implies exertions which must, for the most part, be made amidst the tranquillity of retirement.—*Bogatzky.*

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252. Upon the ungodly He shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.—*Ps.* xi. 7.

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253. He that converseth much with God in prayer, and has a childlike confidence in his Word, shall certainly be heard.—*Bogatzky.*

254. Let my heart and lips, O God, be moved and governed by Thy Holy Spirit, that both my silence and talking may be according to Thy will and direction.—*Bogatzky.*

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255. Recompense to no man evil for evil: provide things honest in the sight of all men.—*Rom.* xii. 17.

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256. Lord, I believe; help Thou mine unbelief. —*Mark* ix. 24.

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257. Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.—*Prov.* xviii. 22.

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258. Or if I send a pestilence into the land, and pour out My fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.—*Ezek.* xiv. 19, 20.

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259. Except the Lord build the house, their labour is but lost that build it.—*Ps.* cxxvii. 1.

260. Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.—*Ps.* li. 1.

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261. It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth His beloved sleep.

Lo, children, and the fruit of the womb, are an heritage and gift that cometh from the Lord.

Like as the arrows in the hand of the giant; even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.—*Ps.* cxxvii. 3—7.

Blessed are all they that fear the Lord and walk in His ways.

For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine upon the walls of thine house:

Thy children like the olive branches round about thy table.

Lo, thus shall the man be blessed that feareth the Lord.—*Ps.* cxxviii. 1—5.

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262. Thou hast known my reproof, my shame,

and my dishonour: mine adversaries are all in Thy sight.—*Ps.* lxix. 20.

263. Whoso offereth praise glorifieth Me; and to him that ordereth his conversation aright will I shew the salvation of God.—*Ps.* l. 23.

264. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.—*James* i. 26.

265. Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long. —*Prov.* xxiii. 17.

266. Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee.—*Isa.* xxvi. 3.

267. Yea, render glory, O my soul, to the Lord, and let not the memory of His mercies depart from thy thoughts.—*Sturm.*

268. Look up to Jesus daily, hourly, minutely, if possible, that He may break down all the holds of indwelling corruption in thy nature, by which

these fears and this unbelief get fast hold in thy soul, and be often on the look-out for that glorious day of God when this Almighty breaker shall finally and fully come, and break through the clouds to judgment, and so break down every renewing evil that keeps thee now from the everlasting joy of the Lord.—*Hawker.*

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269. Who can tell the uttermost of Jesus's salvation? It is to all manner of perfection, both of soul and body.—*Sturm.*

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270. We own ourselves under the providence of Him who doth all things well; and we murmur and repine as if His dealings were unjust and unkind: we doubt not the Saviour's power and love, and yet we cannot trust in Him, and are strangers to consolation and peace.—*Jay.*

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271. Who can understand his errors? cleanse Thou me from secret faults.—*Ps.* xix. 12.

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272. Let not them that trust in Thee, O Lord God of hosts, be ashamed for my cause; let not those that seek Thee be confounded through me, O Lord God of Israel.—*Ps.* lxix. 6.

273. Help us, O God of our salvation, for the glory of Thy name: and deliver us, and purge away our sins, for Thy name's sake.—*Ps.* lxxix. 9.

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274. Should all the forms that men devise,
Assault my faith with treacherous art,
I'll call them vanity and lies,
And bind the Gospel to my heart.—*Watts.*

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275. He taketh up the simple out of the dust, and lifteth the poor out of the mire.—*Ps.* cxiii. 6.

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276. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.—1 *Tim.* ii. 8.

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277. O that I could erase out of the book of my life those transgressions, of which I cannot think without shame! Yet, praised be God! even under the conviction of my culpability, comfort and consolation do not fail me.—*Sturm.*

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278. O the deceitfulness of sin! O the madness of sinners!—*Jay.*

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279. Believe on the Lord Jesus Christ, and

thou shalt be saved.—*Acts* xvi. 31. Salvation belongeth unto the Lord.—*Ps.* iii. 8.

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280. Remember thy calling, it is to holiness of life; think of the end of it, happiness in glory.—*Mason.*

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281. Zeal for holiness, without knowledge of the true nature of it, is unscriptural ignorance.—*Mason.*

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282. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. —*Matt.* xxv. 13.

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283. Who is like unto Thee, O Lord, among the gods?—*Exod.* xv. 11.

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284. I have carefully and regularly perused these Holy Scriptures, and am of opinion that the volume, independently of its Divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence than can be collected from all other books, in whatever language they may have been written. —*The above was written in the Bible of the late celebrated Sir William Jones.*

285. Let the close of night, and the opening of the day, be with Thy dear name in my heart, in my thoughts, and on my lips.—*Hawker.*

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286. Sir, I am a sinner.—*Dr. Johnson.*

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287. I have gone astray like a lost sheep; seek Thy servant; for I do not forget Thy commandments.—*Ps.* cxix. 176.

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288. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto Thee!—*Ps.* lxxi. 19.

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289. But we will give ourselves continually to prayer, and to the ministry of the Word.—*Acts* vi. 4.

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290. Praying always with all prayer and supplication in the Spirit.—*Eph.* vi. 18.

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291. But for His promised mercy and influence, who would not every moment despond and sink? —*Jay.*

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292. All promise to themselves their conversion,

and hence it arises that almost all die without repentance.—*Sturm.*

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293. "God be merciful to me a sinner," is a prayer easy to be said, but hard to be felt.—*Bogatzky.*

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294. What great gain do souls reap by spiritual meditation!—*Mason.*

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295. In heaven the saints have a full sense of their great deliverance, together with a perfect knowledge of sin, far beyond anything we now conceive of it; and the glory of redeeming grace will be the eternal ground of their love and adoration.—*Bogatzky.*

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296. Hear my prayer, O Lord, and let my crying come unto Thee. Hide not Thy face from me in the time of my trouble: incline Thine ear unto me when I call; O hear me, and that right soon.—*Ps.* cii. 1, 2.

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297. I will sing unto the Lord as long as I live: I will praise my God while I have my being.—*Ps.* civ. 33.

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298. The light of God's Word manifests the

truth as it is in Jesus, gradually; it discovers condemnation and guilt by the law, and grace and pardon by the Gospel.—*Mason.*

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299. O fools, and slow of heart to believe all that the prophets have spoken!—*Luke* xxiv. 25.

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300. For there is one God, and one mediator between God and men, the man Christ Jesus.—1 *Tim.* ii. 5.

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301. It is a greater toil to resist evil habits and violent passions, than to sweat at the hardest bodily labour.—*Thomas à Kempis.*

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302. I will put My fear in their hearts, that they shall not depart from Me.—*Jer.* xxxii. 40.

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303. The Lord our righteousness.—*Jer.* xxiii. 6.

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304. For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.—*Job* xix. 25, 26.

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305. I cannot remember my former sins, with-

out observing at the same time all the ways in which the mercies of God have accompanied me. I discover the particular care which God took of me, while I yet pursued the paths of iniquity.—*Sturm.*

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306. Thy will be done.—*Matt.* vi. 10.

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307. Whosoever therefore shall be ashamed of Me and My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels.—*Mark* viii. 38.

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308. Though we have sinned, we must not refrain from prayer; for what can we do better? what can we do besides? If we stop until we make ourselves worthy, we shall never approach God.—*Bogatzky.*

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309. Should sudden vengeance seize my breath,
I must pronounce Thee just in death;
And should my soul be sent to hell,
Thy righteous law approves it well.—*Watts.*

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310. I will call upon the Lord, who is worthy

to be praised: so shall I be safe from mine enemies.—*Ps.* xviii. 2.

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311. O my soul, thou hast said unto the Lord, Thou art my God; my goods are nothing unto Thee.—*Ps.* xvi. 2.

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312. There shall go a fire before Him, and burn up his enemies on every side.—*Ps.* xcvii. 3.

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313. Know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that My fear is not in thee, saith the Lord God of hosts.—*Jer.* ii. 19.

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314. Praise the Lord, O my soul; and all that is within me, praise His holy name.—*Ps.* ciii. 1.

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315. I have more understanding than my teachers; for Thy testimonies are my study.—*Ps.* cxix. 99.

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316. My strength faileth me, because of mine iniquity: and my bones are consumed.—*Ps.* xxxi. 12.

317. When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.—*Ezek.* xviii. 27.

318. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.—*Ezek.* xviii. 32.

319. God, my supporter, and my hope,
My help for ever near;
Thine arm of mercy held me up,
When sinking in despair.

Watts.

320. He that overcometh shall inherit all things.—*Rev.* xxi. 7.

321. For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me.—*Ps.* xxxviii. 4.

322. Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit.—*Ps.* li. 12.

323. Remember the Sabbath day, to keep it holy.—*Exod.* xx. 8.

324. Did those who charge Christians with hypocrisy or enthusiasm, only know the sincere love we bear to them, and the ardent desire we feel for their eternal good, and the earnestness with which we pray for it, (I speak here with confidence in the name of every genuine disciple of Christ,) they would withdraw the charge of hypocrisy; and if we still must be enthusiasts, they would be constrained to admit, that it is at least the most disinterested and benevolent kind of enthusiasm the world ever saw.—*Innes's Political Economy of the New Testament.*

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325. Thanks be unto God for His unspeakable gift.—2 *Cor.* ix. 15.

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326. It is a special grace to see your misery as a sinner, and your want of a Redeemer, and to make Christ the choice of your soul.—*Mason.*

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327. Lord, Thou hast been our refuge from one generation to another.—*Ps.* xc. 1.

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328. The Lord hath chastened and corrected me: but He hath not given me over unto death. —*Ps.* cxviii. 18.

329. Thy wrathful displeasure goeth over me, and the fear of Thee hath undone me.—*Ps.* lxxxviii. 16.

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330. Why should I remain a cumberer of the ground, when so many fine and fruitful trees are cut down? Through the mercy of the Lord, to allow thee to repent, and to constrain thee to return from time to eternity.—*Jay.*

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331. In misery, ill health, or severe trials, I will accept every thing thankfully from Thy hands: even the cup of woe, which Thou mayst present to me, will I drink cheerfully, and say as Jesus did, "Thy will be done."—*Sturm.*

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332. Inward sin is so wicked, that our very repentance needs to be repented of, and the very tears of our contrition must be washed over again in a Saviour's blood.—*Bingham's Sermons.*

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333. I sought the Lord, and He heard me, and delivered me from all my fears.—*Ps.* xxxiv. 4.

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334. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.—*Is.* vii. 14.

335. To fancy thyself perfectly free from all sin, is a mark, not of a soul sanctified through the truth, but deceived by lies; but daily to feel a holy striving against sin, fervent desires after greater conformity to Jesus, and abiding in the truth of His Word, is a full proof of the sanctification of His Spirit unto obedience.—*Mason.*

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336. Thou, through Thy commandments, hast made me wiser than the aged; for they are ever with me.—*Ps.* cxix. 98.

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337. Offer the sacrifice of righteousness, and put your trust in the Lord.—*Ps.* iv. 5.

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338. What a treasure then is life! and how concerned should we be to work while it is day, seeing the night cometh wherein no man can work! In this one article the saints below are more privileged than the saints above; and we are persuaded that those who have entered their rest, would be willing, were it the pleasure of God, to come down and re-enter this vale of tears, to have the opportunities of usefulness we enjoy.—*Jay.*

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339. God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will

take vengeance on His adversaries, and He reserveth wrath for His enemies.—*Nahum* i. 2.

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340. We are compelled to cry out, O sin! what hast thou done? or rather, What evil is it thou hast not performed?—*Village Churchyard.*

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341. I have been young, and now am old; and yet saw I never the righteous forsaken, nor his seed begging their bread.—*Ps.* xxxvii. 25.

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342. How will sinners fade away, and be afraid in their close places, when, visible to all, the Judge shall appear on His great white throne, and from His face the earth and the heavens flee away. *Bogatzky.*

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343. What mystery—what magic mingles with our dreams! They are heaven-sent visions; their joys, their terrors real: we see, we hear, we feel, we laugh, we weep.—*Sturm.*

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344. The favour of God is not to be measured by outward prosperity in this world, nor His wrath and indignation to be concluded from temporal afflictions, since the greatest sufferer that

ever was, was the dearly beloved Son of God.—*Robert Nelson.*

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345. Poor sinner, who, like me, art oft distressed and dejected with thy wicked nature, take comfort to night from these two truths: till Satan can blot them out of God's book, or make us worse than sinners, they stand on record for comfort:—Christ Jesus came to save sinners; God will receive sinners.—*Mason.*

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346. My confusion is daily before me, and the shame of my face hath covered me.—*Ps.* xliv. 16.

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347. God is our hope and strength, a very present help in trouble.—*Ps.* xlvi. 1.

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348. There is more power in the blood of Christ to save and cleanse, than in sin to defile and destroy. Hence it may well be called precious blood. —*Bogatzky.*

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349. My soul hangeth upon Thee; Thy right hand hath upholden me.—*Ps.* lxiii. 9.

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350. Unto Thee, O my strength, will I sing; for

Thou, O God, art my refuge, and my merciful God.—*Ps.* lix. 17.

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351. Wholesome is the discipline which drives us into the fold, and keeps us there.—*Bishop Horne.*

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352. When the prosperous fool says, Soul, take thine ease, thou hast much goods laid up for thee; the prosperous Christian says, Soul, tremble at thine ease, be on thy guard; thou hast, indeed, much good laid up for thee, but it is in a future world. Lose not a large inheritance for a paltry possession; forfeit not an inalienable reversion for a life interest, a life which this very night may be required of thee.—*Sturm.*

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353. In former times, it was a proverbial expression, to show the impossibility of a thing,—'You may as soon turn a Christian from Christ, as do it.'—*Mason.*

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354. My soul truly waiteth still upon God: for of Him cometh my salvation.—*Ps.* lxii. 1.

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355. Salvation from first to last is all a free

gift, by free grace, secured by free promises in Christ.—*Mason.*

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356. In God is my health and my glory, the rock of my might; and in God is my trust.—*Ps.* lxii. 7.

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357. This is a cordial under all heart troubles, and the rising of all evil, blasphemous, filthy, or horrid thoughts; that Christ is touched with the feeling of our infirmities.—*Mason.*

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358. The Lord knows that we want incentives to humility, even more than incitements to virtuous actions.—*Hannah More.*

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359. Resignation of soul, like the allegiance of a good subject, is always in readiness, though not always in action; whereas an impatient mind is a spirit of disaffection, always prepared to revolt when the will of the sovereign is in opposition to that of the subject.—*Hannah More.*

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360. What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty?

will he always call upon God?—*Job* xxvii. 8, 9, 10.

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361. How many prayers and supplications have ascended to Thee since the world first stood, without the least sigh being ever forgotten by Thee! How numerous are the petitions which this morning are sent up to Thee without even a single thought escaping Thy observation! O, how am I pleased and cheered by this idea!—*Sturm.*

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362. Man enters into life; his passions and sinful appetites grow daily stronger; he becomes the slave of inclinations which he cannot oppose, and which always remove him to a greater distance from God. At one time anger infuriates him, at another illicit passion seduces him; then, again, all combining together they overwhelm him, distract his agonized conscience, render this world a hell, and his Creator his enemy.—*Sturm.*

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363. In agony, nature is no atheist. The soul is drawn to God by a sort of natural impulse; not always, perhaps, by an emotion of piety, but from a feeling conviction that every other refuge "is a refuge of lies."—*Hannah More.*

364. What humiliation must a Christian feel, when he reviews even his sabbath and holy communions, and when he compares his proficiency with his obligations and advantages! But God will not cast away His people, but will have mercy upon them according to the multitude of His tender mercies.—*Jay.*

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365. As affliction prepares the mind for prayer, so prayer relieves the mind in affliction.—*Buchanan's Sermons.*

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366. Look at yourself as a sinner, whose nature is black as hell, and deformed as a devil.—*Mason.*

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367. Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.—*Daniel* x. 12.

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368. And while we watch, let us also constantly pray, "Hold thou me up, and I shall be safe." —*Jay.*

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369. Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts.—*Mason.*

370. Because Thou hast been my helper, therefore under the shadow of Thy wings will I rejoice. —*Ps.* lxiii. 8.

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371. Hear me, O God, in the multitude of Thy mercy, even in the truth of Thy salvation.—*Ps.* lxix. 14.

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372. Happy they who, in their early days, are turned from sin themselves, and the world, by repentance towards God, and faith in the promised seed, as Enoch was, who, from the time of his conversion, walked with God in a continual progress.—*Bogatzky.*

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373. Unless the Lord open our eyes, and preserve us on all occasions, each of us, even the best, may still be overcome, and fatally hurt by sin and the world.—*Bogatzky.*

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374. Walsingham, a great statesman, said to Burleigh, the lord treasurer, "We have lived enough to our country, our fortune, our sovereign; it is high time we begin to live to ourselves and to our God." When some facetious courtiers went to see him, and, rallying him for his austerity and melancholy, recommended diversion and merri-

ment; "Ah!" said he, "while we laugh, all things are serious round about us: God is serious, who preserveth us and hath patience with us; Christ is serious, who died for us; the Holy Ghost is serious, when He striveth with us; the whole creation is serious, in serving God and us; they are serious in hell and in heaven; and shall a man who has one foot in the grave give himself to jesting and laughter?"—*Thornton's Serious Warning.*

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375. Is it not evident, in fact, that most who live profligates, die in the same state? Remember, though you have power to ruin your souls, God only can save them.—*Thornton.*

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376. To oppose the pampered epicure at his luxurious board to the devout communicant at the sacramental table, is contrasting a beast with an angel.—*Thornton.*

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377. If an individual were to behave towards a fellow-creature as men are continually acting towards the blessed God, no one could notice him but with astonishment and disgrace. Yet we talk of the dignity of human nature! or contend that it is but slightly injured by the Fall!—*Jay.*

378. It was a judicious speech of St. Austin (or St. Augustine), "If I see a wicked man die, shall I say he is gone to hell? I dare not. Shall I say he is gone to heaven? I cannot."—*Mason.*

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379. Go in the strength of Christ's righteousness every day to the throne, pleading that righteousness, and that only, and under a perfect conviction that not a single sin of thine was left out when Jesus bore the sins of His people on the tree.—*Hawker.*

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380. I believe few of the Lord's people have been permitted to plunge so deeply into sinful levity and pleasure, as myself; but, by the grace of God, being now drawn out of it, I feel compelled to stand up as an experienced witness, and loudly to proclaim its total inability to administer one single grain of happiness. It may, and often does, silence for a while the unwelcome checks of conscience, and please the fancy with a multitude of empty dreams and promises which are never realized. In its amusements, time may imperceptibly steal away in mirth and laughter, but I never could find it stand the test of one hour's serious reflection.—*General Burn, in Thornton.*

381. Be earth with all her scenes withdrawn,
Let noise and vanity be gone;
In secret silence of the mind,
My heaven, and there my God, I find.
Watts.

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382. We know not, as to temporals, what we should ask for; let me, therefore, implore earthly blessings, with entire submission to the Divine Will. In praying for spiritual mercies, no reserve, no caution, no limitation is necessary.—*Hannah More.*

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383. There is such a thing as self-converse, and we wish it were more common. It is said, 'Fools talk much to themselves, but wise men will talk more.' David enjoins this, "Commune with your own heart upon your bed, and be still;" and he also was an example of it, "I commune with my own heart, and my spirit makes diligent search." —*Jay.*

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384. Bless'd proof of power and love divine,
That meets us in His Word;
May every deep-felt care of mine
Be trusted with the Lord.—*Watts.*

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385. We are not to look for miracles, but we

may look for Him who performed them, who has said, "I will be with thee in trouble," and who has all events at His control.—*Jay.*

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386. But Thou hast commanded that I should address myself to Thee, and charge Thee in lowly veneration, with my own concerns, and those of my brethren; therefore do I come to Thee, with my prayer. But I fall trembling on my face before Thee; for I am not worthy to pray to Thee, nor to be favoured by Thee.—*Sturm.*

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387. Faith supplies the sight of Christ, or the things of the heavenly world; they are as real to the mind as those seen by the bodily eye. Thus a lively hope of enjoying them is kept up in the heart. We are always confident, we are as sure of the existence of spiritual, heavenly, and invisible objects, as we are of our own being.—*Mason.*

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388. Wherefore didst thou doubt? though thy sins have reached to heaven, yet My blood is before the throne. Who shall lay any thing to thy charge? it is God that justifieth. Who shall condemn thee? I have died. What shall destroy

thee? seeing I am able to save to the very uttermost.—*Mason.*

389. A being in whom was no sin could not have been a deceiver; but He constantly declared that He came forth from God, that He came to seek and to save that which was lost; that He would cast out none that came to Him.—*Jay.*

390. If humbling doubts of his own state depress the real penitent, what comfort may he not derive from the assurance, that the acceptable sacrifice to the God of love is the troubled spirit, and the broken and contrite heart!—*Hannah More.*

391. He shall call upon Me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.—*Ps.* xci. 15.

392. Frail creatures are we all! To be the best,
Is but the fewest faults to have;
Look thou then to thyself, and leave the rest
To God, thy conscience, and the grave.
Coleridge.

393. For the Lord will avenge His people, and be gracious unto His servants.—*Ps.* cxxxv. 14.

394. To know ourselves to be miserable sinners, destitute of righteousness; to believe that Christ has obtained it for us, and to hunger and thirst after it, this lies at the foundation of true godliness, this enters into the very essence of our religion.—*Mason.*

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395. Do we love Him, so as to love nothing else in comparison of Him; neither self, nor the world, nor pleasure, nor advantage? Then, surely, we are His, and He also is ours.—*Bogatzky.*

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396. "They that seek the Lord shall not want any good thing:" as to your property, He can make an hedge about all that you have: as to your reputation, He can hide you in the secret of His pavilion from the strife of tongues: as to your body, He can keep all your bones, so that not one of them shall be broken; and if it be good for you, He will, He must do it; but if it would be otherwise, He will disappoint your wishes and hopes, and make the privation—the principle.—*Jay.*

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397. Thou shalt fear the Lord thy God, and serve Him.—*Exod.* vi. 13.

398. Job and Jeremiah, though eminent in piety, cursed the day of their birth. Those who have never been in a state of peculiar distress, know little of the feelings of human nature under it; but there are others who can respond to the invitation of sympathy, "Pity me, pity me, O ye my friends; for the hand of God hath touched me." (Job.)—*Jay.*

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399. Who is able to conceive, who can describe the tumult of conscience, the distress and anguish of soul, under a feeling sense of sin, and fear of wrath? None can but the heart which knows its own bitterness. Who can express the sweet peace, the calm repose of that soul, who finds rest in Jesus? It is a joy which a stranger intermeddles not with.—*Mason.*

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400. He who is built on Jesus, and derives all his hopes of life and salvation from Him, is safe in time, and secure to all eternity.—*Mason.*

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401. "He that believeth shall not make haste:" such is his serenity and composure of mind, that he shall not be frightened in times of distress and calamity, to quit his confidence in Jesus; he shall not be ashamed of his hope in the Lord.—*Mason.*

402. "Commit thy way unto the Lord, and put thy trust in Him; and He shall bring it to pass." —Oh! enter not into judgment with me, O Lord! This is all that I can pray for, and Thy grace.—*Mason.*

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403. This grace never consults nature and appearances; it looks through all to Jesus, knowing that He can save from the uttermost depth of distress, and exalt to the extremest height of happiness.—*Mason.*

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404. Yet even the despisers shall behold, and wonder, and perish. When the delusions of time shall give place to the unveiled realities of eternity, they will be compelled to exclaim, We fools counted their lives madness, and their end to be without honour. How are they numbered with the saints! and their lot is among the children of God! Yea, even now there are moments when, if we could witness the workings of conviction, we should hear many a Balaam admiring and praying, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" "Let me die the death of the righteous, and let my last end be like his."—*Jay.*

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405. But the greedy workers of unrighteous-

ness and iniquity shall be cursed with everlasting destruction from the presence of God's glory; there shall be weeping for sorrow, and gnashing of teeth for despair.—*Benson.*

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406. There are some sins committed through infirmity, surprise, or sudden temptation; in many cases, where the line of duty is not clear, and may be transgressed through ignorance. But who will say, he has not heard or cannot understand the third commandment, which forbids us to take the name of God in vain? What temptation in nature is there to this sin? what pleasure or profit does it bring? If they are said to be presumptuous who are not afraid to speak evil of earthly dignities, how much greater is the presumption and guilt of those who set their mouth against the Heavens! Yet every profane swearer deliberately and knowingly degrades that holy and glorious Being whom the loftiest angels incessantly adore.—*J. Thornton.*

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407. Christ is the end of the law for righteousness to every one that believeth.—*Romans* x. 4.

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408. In all time of our tribulation; in all time of our wealth; in the hour of death, and in

the day of judgment,—Good Lord, deliver us.—*The Litany.*

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409. They that sow in tears, shall reap in joy. —*Ps.* cxxvi. 6.

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410. The deeper a believer feels his conviction that he deserves nothing from God but wrath, the stronger is his assurance that he shall receive nothing but mercy; the lower he lies in the depths of Christian humility, the higher does he rise in the elevation of Christian hope.—*Mason.*

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411. How gracious are the operations of mercy! No sin, however great, can exclude that soul from Heaven, whom the Lord makes a monument of His sovereign grace: as soon might the black vapours of the night, which skirt the horizon, prevent the rising of the sun.—*Christian Retirement.*

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412. Thy grace is infinite: if it were not infinite, I might indeed despair; but being infinite, how can I despond? O what a word is *infinite!* —There is no depth of guilt in which infinite mercy cannot reach me, and no height of glory to which infinite love cannot raise me.—*Christian Retirement.*

413. Alas! O God, Thou offended Majesty, Thou Omnipotent and Omniscient Judge! what else has my life hitherto been, save one continued scene of opposition and rebellion against Thee? It is not this or that particular deed which I must now bewail. All my motives, ways, and views, both in what I have done, and left undone, have been sinful. My whole soul has been iniquity and unrighteousness. All my thoughts, affections, wishes, and endeavours,—all, to my great sorrow, have been entirely estranged from Thee. I have acted no otherwise than as if I had hated Thee, though of all beings Thou art most worthy of love. I have conducted myself as if I had wished to try Thy exceeding patience to the uttermost. My actions have been sinful, and my words still more so; and, O, most Holy God, how much more corrupt is my heart, than either my actions or my words! What an exhaustless source of folly and perverseness in this fickle heart!—a source of inherent perdition, which has already poured its impure streams over the years of my infancy and over my whole life. Thus I see it is with me, when I consider those things which I am yet able to remember. But how many of my sins have I myself not once remarked! how many have I already forgotten! Only, this I know, that the

corruptness of my heart is extreme and nearly irremediable.—*Sturm.*

414. The Lord God will help thee.—*Is.* l. 7.

415. Faith in Christ implies reliance and confidence in Him.—*Mason.*

416. A very small page will serve for the numbering of our good works, when vast volumes will not contain our evil deeds.—*The pious Dr. Wilson (late Bishop of Sodor and Man).*

417. Throned on a cloud our Judge shall come,
Bright flames prepare his way;
Thunder and darkness, fire and storm,
Lead on the dreadful day.—*Watts.*

418. Heaven, earth, and sea, and fire and wind,
Show me Thy wondrous skill;
But I review myself, and find
Diviner wonders still.—*Watts.*

419. Thy Awful Glories round me shine,
My flesh proclaims Thy praise;
Lord, to Thy works of nature join
Thy miracles of grace.—*Watts.*

420. David, Paul, Job, Isaiah, and all the faithful gone before, loathed themselves in their own sight: dost thou groan being burdened with a body of sin which drags down thy soul?—*Hawker.*

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421. Thou, O Lord, who hast given me the will, help me also to the execution. All the Jews acknowledged the miracles of Christ, but said they were performed by enchantment.—*Sturm.*

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422. Your fear and trembling lest you should not be one of the elect, is a sure evidence that you are not stupid and thoughtless about salvation.—*Jay.*

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423. Blessed also art thou, disciple, who thus fearest continually: by this evangelical fear, verily thou shalt be kept near the Lord.—*Mason.*

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424. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, world without end.—*Is.* xlv. 17.

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425. Our old friends, our present foes, the world, the flesh, and the devil, will furnish us with various exercises from troublesome thoughts: that they do cause grief, are prayed against and

resisted, is a blessed evidence of a regenerate soul. —*Mason.*

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426. And depend upon it, the greater the difficulty for the keeping of faith alive, the greater glory will you give to Jesus in the exercise of it, and the greater glory that blessed Saviour will receive from you in supplying that faith, during the dread hour until the deliverance comes.—*Hawker.*

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427. Do you see yourself a lost ruined sinner, so lost and so ruined by sin, that no one but the Son of God can restore and save you? Do you believe that He came to save sinners? Is it the desire of your heart to be saved from all sin by Him? If so, you as assuredly possess a holy faith as you enjoy natural life.—*Mason.*

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428. Blasphemy against the Holy Ghost, not to be forgiven:—no one could commit this sin, who did not witness the effects of the pouring out of the Holy Spirit on the Apostles; and, further, Scott says, the trembling, contrite sinner hath the witness in himself, that this is not his case.—*Jay.*

429. God will give His Spirit to them that pray for it.—*Sturm.*

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430. What can we do? How can mortal extol Thee, when the angels cannot utter Thy perfections, but lose themselves in the contemplation of Thy majesty, and worship Thee in silent rapture. —*Sturm.*

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431. Forget not that the cup given you is filled and mingled by the hand of your Father: however bitter it may be, it is full of blessing; for not a drop of the curse is there.—*Mason.*

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432. *Witness the evil spirit, that is called* "the prince of the power of the air." (*Eph.* ii. 2.)

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433. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Rev.* vii. 16, 17.—Poor Burns said this was the representation of heaven—he could never read it, from a child, without tears.—*Thornton.*

434. Christ's mercy drives away, or expels, all blasphemies, and all filthy or horrid thoughts.—*Mason.*

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435. The children of God in all ages have experienced darkness of soul; therefore, none should think this peculiar, when they are exercised thus, as though some strange thing had happened to them.—*Mason.*

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436. They mourn and grieve at feeling the sins and corruptions of their natures; they are pained at the sight of them, groan under a sense of them, and are filled with shame and detestation against them.—*Mason.*

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437. Death I daily familiarize. I entertain him as my friend, converse freely and daily with him, and lodge him in my breast. He has my daily thoughts. Why? Because my Lord introduces him into my heart; not with a sting to wound and kill me, but with the voice of a messenger of peace, to call me from pains and trials to peace and rest in the full enjoyment of Jesus above, who is my chief glory, and my life below.—*Sturm.*

438. And must I give a strict account
Of every idle word?
Then set a watch upon my lips,
And guard my tongue, O Lord.—*Watts.*

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439. The heaven shall reveal his iniquity, and the earth shall rise up against him.—*Job* xx. 27.

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440. Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the Majesty of the Lord.—*Is.* xxvi. 10.

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441. *August* 2, 1704.—Many deliverances I have met with, but this day I have had the greatest ever I experienced. We fought a bloody battle, and, by the mercy of God, have obtained one of the greatest and completest victories the age can boast of. * * * * * *

O Lord, Thou hast assisted me, and given such liberal supplies during the action, that I was helped to discharge my duty, even with credit and reputation. Dear Lord, I lay down all at Thy feet. I have no reason to be lifted up. It was not my own strength that carried me through; it was a borrowed stock: so the praise is Thine, and not mine; for hadst Thou withheld Thy support,

I had behaved scandalously.—*Colonel Blackader's Diary*, p. 224 [1].

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442. Certainly nothing is too hard for the Lord; and the things that have been are those which, we are sure, may still come to pass.—*The Ocean, by Aliquis.*

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443. All the cares and sorrows which have hitherto disquieted my life, and seduced my heart into murmuring and discontent, I will henceforth deem to be ordinances of the wisdom of God, and, as such, humbly revere them.—*Sturm.*

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444. And if the real cry of thy heart is to be set as a seal upon His heart, and upon His arm,

[1] In the above diary, page 123, is the following statement respecting the battle of Steinkirk.

Lieutenant-General Mackay was killed in the battle. He was sent on a post which he saw to be untenable, and gave his opinion accordingly; but the order being confirmed, he went on, and met his fate with resignation, only saying, *The Will of the Lord be done.* He took great care of his soldiers' morals, and forced them to be both sober and just in their quarters. He spent all the time he was master of, in secret prayer, and in reading the Scriptures. The King (William III.) often observed, that when he had full leisure for his devotions, he acted with a peculiar exaltation of courage.

depend upon it, it is because He hath been beforehand with thee in both.—*Hawker.*

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445. I know Thy judgments, Lord, are right,
Though they may seem severe;
The sharpest sufferings I endure
Flow from Thy faithful care.

Before I knew Thy chastening rod,
My feet were apt to stray;
But now I learn to keep Thy word,
Nor wander from Thy way.—*Watts.*

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446. Bold shall I stand on that great day,
For who aught to my charge shall lay?
While through His blood absolved I am
From sin's tremendous curse and shame.
Rippon's Hymns.

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447. God uses temporal crosses to prevent or destroy sin. He embitters men's lives to wean their affections from the world, and to create in them strong desires after Heaven; and that is not a real evil, which God uses to save us. If the righteous be afflicted on earth, we may conclude that there is a reward in the next world.—*Rev. A. Brandram.*

448. Be still then, and know that I am God; I will be exalted among the heathen, and I will be exalted in the earth.—*Ps.* xlvi. 10.

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449. Though we are not able to comprehend the particulars of God's dispensations, yet we must conclude them to be right.—*Rev. A. Brandram.*

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450. Happy the man that sees a God employed
In all the good and ill, that chequer life.
——— *Cowper.*

451. Because thy heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me; I also have heard thee, saith the Lord. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace.—2 *Kings* xxii. 19, 20.

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452. I have learned, in whatsoever state I am, therewith to be content.—*Philipp.* iv. 11.

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453. He shall be favourable to the simple and

needy, and shall preserve the souls of the poor.—*Ps.* lxxii. 13.

454. But when sin and the world are become an abomination to us, and we desire to be rid of them, and seek diligently unto Jesus Christ, for the help of His grace, and the benefit of His blood, we are then in a right way to receive the love of God, and every blessing of salvation.—*Bogatzky.*

455. Prayer before affliction fits the mind for suffering; prayer under affliction relieves the mind of its sorrows.—*Buchanan's Meditations.*

456. Good when He gives, supremely good,
Nor less when He denies;
E'en crosses from His sovereign hand
Are blessings in disguise.—*Watts.*

457. The Scripture teaches us to be poor in spirit, lowly in heart, and dead to the world: therefore, the more a man dies to this world, the more he is enlightened.—*Mason.*

458. Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.—*Is.* xlv. 22.

459. All, even the most righteous, are offenders against the laws of God. The punishment of offenders may show the anger, but does not prove the hate of God. The afflictions of good men may be considered as manifestations of His mercy; for the least sin is a greater evil than the severest affliction.—*Rev. A. Brandram.*

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460. Pride and vanity are the purveyors of trouble and danger; proud persons are neither safe nor happy.—*Christian's Friend.*

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461. I am feeble and sore smitten: I have roared for the very disquietness of my heart.—*Ps.* xxxviii. 8.

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462. Some have very little knowledge of any kind. They never guide even the common affairs of this life with discretion; they seem incapable of improvement: even suffering does not teach wisdom. Experience, says Franklin, is a dear school, yet fools will learn in no other: but many do not learn even in this.—*Jay.*

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463. No creature in the whole range of the universe has so much to thank the Lord for as I

have, and hence my gratitude ought not to be surpassed in ardour and sincerity [1].—*Sturm.*

464. Teach me, O Lord, the grand art, the sublime wisdom, to live Christian-like, and to die happily.—*Sturm.*

465. Tribulation in the world is as necessary for the soul, as peace in Jesus; or our loving Saviour would not have appointed it for us. One is not incompatible with, nor destructive of the other.—*Mason.*

466. Let no man be discouraged from coming to Christ, because he finds not in himself that godly sorrow for sin, that ability to repent, and all those spiritual qualifications, which he desires to have: we must first be in Christ, before we are new creatures.—*Bogatzky.*

467. The lips will soon give over crying, if there is not a cry in the heart.—*Mason.*

468. Christ will certainly extend His acts of forgiveness as far as He commanded Peter, even to

[1] I fervently join Sturm in this sentiment.

seventy times seven. This should encourage hope, not feed presumption.—*Christian's Friend.*

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469. O God, be merciful unto me; for my soul trusteth in Thee: and under the shadow of Thy wings shall be my refuge, until this tyranny be overpast.—*Ps.* lvii. 1.

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470. For the Lord heareth the poor, and despiseth not his prisoners. Let heaven and earth praise Him; the sea and all that moveth therein. —*Ps.* lxix. 34, 35.

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471. It shall be well with the righteous, and the end of the upright is peace; but for the present they may remain in heaviness, through manifold temptations. When their faith, love, and patience are tried enough in the furnace, then the acceptable year shall come, and the blessed days of joy will appear.—*Bogatzky.*

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472. If there be a moral disorder that seems incurable, or an evil capable of resisting all reasoning and motive, it is the spirit of impurity.—*Jay.*

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473. The Word of God mentions no one in particular, but sets forth salvation in general and

extensive terms. It is exactly suited to the most vile and accursed state of sinners, perfectly sufficient to relieve the mind, encourage hope, forbid despair, under a sense of the most complicated sins and accumulated guilt of lost, wretched, and undone souls; for the ransom of Jesus is sufficient, all-sufficient. Those who call thee happy, cause thee to err: they distress the way of thy path.—*Sturm.*

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474. Now I am constrained, with as much confusion as conviction, to own that God has made all things well.—*Sturm.*

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475. O Thou universal Saviour of man, contemn not the grateful prayers of Thy redeemed: though they are exceedingly imperfect, still let them please Thee. Attend not to the mean words with which we seek to laud Thee; but look into our hearts, those hearts which longingly wish to worship Thee with the pæans of the angels.—*Sturm.*

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476. I am the chief of sinners, I see myself such; I think no one has so wicked a heart, and so bad a nature, as I have.—*Mason.*

477. He overrules all mortal things,
And manages our mean affairs;
On humble souls the King of kings
Bestows His counsels and His cares.
Watts.

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478. O Lord, I think with astonishment and thankfulness of my former days, in which I have exhibited in myself a living monument of Thy mercy and providence.—*Sturm.*

The Compiler joins Sturm in this feeling.

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479. Afflictions are the exercises of the soul.—*Mason.*

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480. When He turneth Him unto the prayer of the poor destitute, and despiseth not their desire. —*Ps.* cii. 17.

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481. Satan may vent his sharpest spite,
And all his legions roar;
Almighty mercy guards my life,
And bounds his raging power.
Watts.

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482. But when the soul is alive to God, we groan, being burdened with the body of sin, and

pant after deliverance. This was the experience of holy Paul, and such is the experience of Saints in all ages.—*Mason.*

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483. Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?—*Heb.* i. 14.

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484. Put me not to rebuke, O Lord, in Thine anger; neither chasten me in Thy heavy displeasure.—*Ps.* xxxviii. 1.

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485. When I was in trouble I called upon the Lord, and He heard me.—*Ps.* cxx. 1.

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486. I myself am a wonder of Thy might, and a speaking monument of Thy goodness.—*Sturm.*

The Compiler may truly say so.

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487. He that is our God, is the God of salvation; and unto God the Lord belong the issues from death.—*Ps.* lxviii. 20.

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488. He healeth those that are broken in heart, and giveth medicine to heal their sickness.—*Ps.* cxlvii. 3.

489. Not all the pains that e'er I bore
Shall spoil my future peace;
For death and hell can do no more
Than what my God may please.—*Watts.*

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490. God is a righteous Judge, strong and patient: and God is provoked every day.—*Ps.* vii. 12.

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491. If a man will not turn, He will whet His sword: He hath bent His bow, and made it ready. —*Ps.* vii. 13.

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492. O let my thoughts be humble still,
And all my carriage mild;
Content, my Father, with Thy will,
And quiet as a child.

The patient soul, the lowly mind,
Enjoys a sweet reward:
Let Saints in sorrow be resign'd,
And trust a faithful Lord.—*Watts.*

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493. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.—*Eccles.* ix. 10.

494. It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder. It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.—*Ps.* xxix. 3, 4.

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495. Seeming difficulties generally vanish before faith, prayer, and perseverance.

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496. Art thou hungering after more grace, thirsting after greater knowledge of Jesus?—Verily thou shalt be filled, filled with all the fulness of God.—*Mason.*

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497. My soul melteth away for very heaviness: comfort Thou me according unto Thy word.—*Ps.* cxix. 28.

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498. Thou calledst upon Me in troubles, and I delivered thee, and heard thee, what time as the storm fell upon thee.—*Ps.* lxxxi. 7.

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499. Warn me of every sin,
Forgive my secret faults;
And cleanse this guilty soul of mine,
Whose crimes exceed my thoughts.

Watts.

500. That our sons may grow up as the young plants; and that our daughters may be as the polished corners of the temple.—*Ps.* cxliv. 12.

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501. Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.—*Jer.* xxiii. 19.

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502. As for me, when I am poor and in heaviness, Thy help, O God, shall lift me up. I will praise the Name of God with a song, and magnify it with thanksgiving.—*Ps.* lxix. 30, 31.

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503. If God be for us, who can injure us?
If God be against us, who can benefit us?

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504. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.—*Luke* xii. 35, 36.

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505. Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.—*Ps.* cxv. 1.

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506. We lie down in our shame, and our confusion covereth us; for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God.—*Jer.* iii. 25.

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507. O what bitter pangs, what painful throes, what shadows of death, what terrors of hell may seize upon thee before thou canst regain thy peace, or settle thine assurance!—*Bogatzky.*

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508. Hear me, O Lord; for Thy loving-kindness is comfortable: turn Thee unto me, according to the multitude of Thy mercies.—*Ps.* lxix. 17.

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509. For the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.—*Rom.* x. 11—13.

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510. If doubtful of the true path or your spiritual state, present the case before the merciful Lord.—*Jay.*

511. Repent ye therefore, and be converted, that your sins may be blotted out.—*Acts* iii. 19.

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512. When I would comfort myself against sorrow, my heart is faint in me.—*Jer.* viii. 18.

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513. Let us therefore come boldly unto the Throne of grace, that we may obtain mercy, and find grace to help in time of need.—*Heb.* iv. 16.

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514. O give thanks unto the Lord; for He is gracious, and His mercy endureth for ever.—*Ps.* cxxxvi. 1.

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515. Hast thou heard the voice of the Son of God? Yes; if so be thou livest in Him and upon Him, and walkest with Him.—*Jay.*

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516. Piety is more than prayer, and morality is more than alms; yet alms and prayer are not only parts, but essential parts, of them, and they can never be separated.—*Jay.*

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517. The change which the Gospel occasions to take place in the mental habits, and tastes, and dispositions, and pursuits of each, is equally singular and obvious. Not only is the brute and

demon transformed into a man, but the man into a Saint, who is brought into a state which allies him to the best and purest intelligences.—*Pilot.*

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518. My soul, wait thou only upon God; for my expectation is from Him.—*Ps.* lxii. 5.

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519. My will shall long after the Lord; and with Him, the supreme God, shall my inclinations be exclusively engaged.—*Sturm.*

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520. God disciplines by affliction for our profit, and His glory.—*Mason.*

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521. There can be no more certain criterion of a man's piety than the character of his devotion. If he be not a man of prayer, he cannot be a man of honour, neither of faith nor effort.—*Jay.*

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522. Can there be no excellency connected with arms? In the New Testament we meet with no less than four centurions, and all are spoken of with approbation:—the centurion who came to our Lord on behalf of his servant; the centurion who watched and confessed at the cross; the centurion who behaved so courteously to St. Paul in his voyage; and the centurion here spoken of, Cornelius.—*Jay.*

523. My soul, repeat His praise,
Whose mercies are so great;
Whose anger is so slow to rise,
So ready to abate.—*Watts.*

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524. O my soul, never, never forget these two things, Thy Lord's memory and mercy: the one was towards thee from eternity, the other endureth for ever.—*Mason.*

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525. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever.—*Ps.* xcii. 7.

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526. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—*Ps.* ciii. 8.

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527. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.—*Dan.* xii. 2.

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528. Humble Christians never affect singularity, nor set up extraordinary claims; they rather study to be of one mind, and strive not about words nor

places of distinction, lest the general harmony subsisting amongst them, and edification of souls, should be hindered.—*Bogatzky.*

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529. Let pride and wrath be banished hence,
Meekness and love our souls pursue;
Nor shall our practice give offence
To Saints, the Gentile, or the Jew.
Watts.

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530. Remember not the sins of my youth, nor my transgressions: according to Thy mercy remember Thou me for Thy goodness' sake, O Lord. —*Ps.* xxv. 7.

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531. Time flies fast, but conscience should keep pace with it. Press on in the name and strength of God to an assured victory.—*Adam's Private Thoughts on Religion.*

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532. Faith must obey her Father's will,
As well as trust His grace:
A pardoning God is jealous still
Of His own holiness.—*Watts.*

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533. Stablish Thy word unto Thy servant, who is devoted to Thy fear.—*Ps.* cxix. 38.

534. Encouraged by Thy word
Of promise to the poor,
Behold a beggar, Lord,
Waits at Thy mercy's door.
No hand, no heart, O Lord, but Thine,
Can help or pity wants like mine.
Rippon's Hymns.

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535. Be merciful unto me, O God, be merciful unto me: for my soul trusteth in Thee: yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast.—*Ps.* lvii. 1.

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536. My Saviour God, my Sovereign Prince,
Reigns far above the skies,
But brings His graces down to sense,
And helps my faith to rise.—*Watts.*

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537. My voice shalt Thou hear betimes, O Lord: early in the morning will I direct my prayer unto Thee, and will look up. For Thou art the God that hast no pleasure in wickedness, neishall any evil dwell with Thee.—*Ps.* v. 3, 4.

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538. It is one of the greatest wonders that such a wretch, such a demoniac, as I once was, should

have been allowed to live; and why? Well may I say, What has the Lord wrought!—*Rev. J. Newton to Mrs. Hannah More.*

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539. Moreover, the daily experience of the saints will attest that all their life-time they hate and abhor that sin most by which they have most dishonoured God, and wounded their own souls. —*Meikle.*

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540. If I were to give room to a single doubt in regard to God's gracious providence towards me, all nature would cry out against me; every bird, every insect, every grain of dust would in scorn hold up to me my unbelief; and Heaven and earth would alike stand forth as witnesses to confound me.—*Sturm.*

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541. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.—*James* i. 6.

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542. Behold how He loved him!—*John* xi. 36. The tears of Jesus at the tomb of Lazarus produced that astonishment in the mind of the Jews, that they thus exclaimed. But had they known, or did the whole world know, what I know of Thy

love to me, Thou dear Redeemer of my soul, every one that heard it might with greater wonder cry out, Behold how He loveth him! I would for the present pass by, in my contemplation of Thy love, all the numberless instances of it which I possess in common with Thy Church and people; for though these in every and in all cases carry with them the tokens of a love that passeth knowledge, yet, for the meditation of the morning, I would pause over the view of Jesus' love to me a poor sinner, not as it is displayed in general mercies, even the glorious mercies of redemption, but as those mercies come home, in their personal direction of them, to my own heart, even to mine. Think, my soul, what a huge volume thou wilt have to read over in eternity, of Jesus' love to thee, as distinguished, express, personal, and particular. And, amidst all the several chapters of that love, how wilt thou dwell with rapture on those two sweet verses of it, which, like the hymn in one of the Psalms, thou wilt have to chant aloud, after the review of every blessing noted down, "for His mercy endureth for ever!" I mean, first, that Jesus should ever look with pity on thee; and next to this, that after such distinguishing grace, the floods of sin and corruption in thee

should not have quenched that love, and extinguished it for ever. The thought of Jesus' love, if looked at only in these two points of view, will be enough to employ thy immortal faculties in contemplation, and love and praise, to all eternity. Pause, my soul, and take a short view of each. Jesus looked on thee, loved thee, called thee, redeemed thee, manifested Himself to thee, otherwise than He doth to the world; and this at the time when thousands and tens of thousands are passed by, of temper, mind, disposition, and understanding, in every point of view vastly thy superiors, and far more promising to glorify Him. Bow down, my soul, while thou ponderest over the rich mercy; and refer all the praise and all the glory unto Him, whose free grace, not thy deserts, is the sole cause. And when thou hast fully turned this astonishing subject over in thy mind, think again, that after such distinguishing grace, how increasingly astonishing it is that all thy repeated and aggravated transgressions have not extinguished this love towards thee, but that Jesus still loves, though thou hast been, and still continuest, so ungrateful. O love unequalled, past all comprehension! When shall this base, this shameful heart of mine so love Thee, as to

live to Thy glory? Lord, I abhor myself in this view of Thy grace and my vileness!—*Hawker.*

I fervently agree with the Rev. R. Hawker in the whole of this lecture.

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543. If, from what I have experienced myself, I may be allowed to answer for others, I frankly confess I have reaped more real benefit, and enjoyed more soul-purifying pleasure, in reading the Life of Colonel Gardiner, Hervey, or Newton, than from the studious perusal of a whole body of doctrinal divinity.—*Major-General Burn*[1].

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544. *September* 8, 1792.—I have now lived half a century; but how very little of that time has been truly devoted to God's glory! I am constrained to acknowledge that I am a most unprofitable servant: indeed, were it not for the atoning blood and perfect righteousness of Christ, I should despair of ever reaching Heaven. But this is a strong tower, into which I trust I have been enabled to flee, and where I find myself perfectly secure; and the more I see and feel this security, the more I am enabled to live to the praise of God.—*Major-General Burn.*

[1] Besides other works, Major-General Burn published the "Christian Officer's Complete Armour," which was very popular.

545. God be praised! the battle is fought, the victory gained, and my worthless life preserved. The Goliath had two three-deckers upon her at one time, and suffered much in masts, sails, and rigging; but, thank God! had only eight men wounded. What shall I render to the God of all my mercies for hearing my prayer, giving me courage, and protecting me in the day of battle?' —*Major-General Burn's Diary of the Battle of St. Vincent (he being in the Goliath).*

ANECDOTE OF CAPTAIN HOLLOWAY.

546. Coming one day on board the Solebay, his Royal Highness Prince William Henry observed a Bible lying open on the rudder-head; then, addressing himself to Captain Holloway, he exclaimed, "Why, Jack, you are always reading the Bible! are you going to write a commentary on it?" "No, Sir," replied Holloway; "but the longer I read that book, the greater is my eagerness to return to it again, to the perusal of its contents; for there I learn all the principles of my duty, and, among the rest, to trust in the Lord."—*Wright's Life and Reign of His Majesty William IV.*

547. Such are the tender mercies of Christ towards the weakest of His people, that He supplies them from time to time with all proportionable strength, till at last they are able to gain a complete victory. As soon, therefore, as we are sensible of our poverty or miserable condition, and are desirous of grace and strength to overcome sin, and evidence that desire to be sincere by constant prayer, we have actually some grace and spiritual life, and are delivered already from the jaws of hell: for there is no such feeling in dead souls; and in hell there is only a desire to be delivered from the punishment of sin, but not from sin itself.

Bless'd are the humble souls that see
Their emptiness and poverty;
Treasures of grace to them are given,
And crowns of joy laid up in Heaven.

Bless'd are the men of broken heart,
Who mourn for sin with inward smart;
The blood of Christ divinely flows,
A healing balm for all their woes.

Bogatzky.

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548. The man who believes in Christ is not judged; he no longer remains under condemnation, and shall not come into condemnation, how

many or heinous soever his sins have been; but the unbeliever is condemned already.—*Scott.*

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549. If six or sixty prayers are past,
Pray on, and never faint;
A blessing surely comes at last,
To cheer a drooping saint.
Sinner's Friend.

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550. O Lord, preserve me calm in my spirit, gentle in my commands, and watchful that I speak not unadvisedly with my lips, moderate in my purposes, yielding in my temper, and at the same time stedfast in my principles.—*Bogatzky.*

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551. I take it to be as true of the intellectual as of the natural creation, that it profits not a man if he gain the whole world and lose his own soul. Let not, therefore, philosophy take up our life, so as not to leave us leisure to prepare for death. We may *visit* Athens, but we must *dwell* at Jerusalem: we may take some turns on Parnassus, but should more frequent Mount Calvary: and we must never so busy ourselves about the "many things," as to forget the "one thing needful," that good part which shall not be taken away from us.—*Boyle.*

552. When I consider how my light is spent
Ere half my days, in this dark world and wide;
And that one talent, which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide;
Doth God exact day-labour, light denied?
I fondly ask. But Patience, to prevent
That murmur, soon replies, God doth not need
Either man's work or His own gifts; who best
Bear His mild yoke, they serve Him best: His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.

Milton's Sonnet on his Blindness; sent to the Compiler, by Miss A. E. G. H.

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553. Nothing is a greater mistake than to suppose, as too many have done, that the correct fulfilment of the duties of religion is inconsistent with most determined valour, and spirit of enterprise. The life of the late Lord de Saumarez affords a remarkable proof to the contrary. So far from his energies having been weakened, or his mind depressed, by religious feeling, they were

strengthened and elevated by the divine principle, to the devotion of all his faculties to the cause of his country. And this intrepid and distinguished officer has stated in public, that he had invariably found, *that the best and bravest sailors were those who habitually read their Bibles.—Naval and Military Chaplains: Church of England Quarterly Review, Oct.* 1840.

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554. Art thou in the fire of persecution? Are thy friends and relations all in arms against thee, for leaving them to follow Christ? Is thy dependence upon them, and art thou greatly tempted to make some compliances, lest they should cast thee out, and thou shouldest come to poverty? This may be a fiery trial, but it is a blessed one. He will make it so who says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: because great is your reward in Heaven: for so persecuted they the prophets who were before you." This persecution will be so far from stopping thee in thy way, that it will both help thee forward, and will also make thy journey pleasant. Thy friends revile thee: look up to Him who, when He was reviled, reviled not again. He will turn their reproach into a bless-

ing. They persecute thee: the goodly fellowship of the prophets carried the same cross, and found it no hindrance to their spiritual joy. They say all manner of evil of thee: take heed that they say it falsely and for Christ's sake: and if thou suffer for Him, and art evil spoken of for thine attachment to Him, then rejoice, and be exceeding glad; for great is thy reward in Heaven. Thou art a sufferer with Him, and thou shalt also reign with Him. Look forward to the promised kingdom. Expect it in faith, and the prospect will give thee, at every step, joy unspeakable and full of glory.—*Romaine's Walk of Faith.*

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555. Cast thy bread upon the waters; for thou shalt find it after many days.—*Eccles.* xi. 1.

Blessed be God for such a command, and blessed be His Holy Name for such a promise; and blessed be the man who seeks and obtains grace to "work while it is called to-day:" who continues "stedfast, immoveable, always abounding in the work of the Lord;" occupying with his ten, or his two, entrusted talents, until his Lord shall come! Yes, I pray that such may, and I know they will, be blessed!—*Retrospect, by Aliquis.*

556. The only way to keep what we have, is to have nothing in our own keeping, but to commit ourselves, our all, to God.—*Meikle.*

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557. Ah! little think the gay licentious proud,
Whom pleasure, power, and affluence surround;
They who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot waste;
Ah! little think they, as they dance along,
How many feel, this very moment, death,
And all the sad variety of pain.
How many sink in the devouring flood,
Or more devouring flame! How many bleed,
By shameful variance betwixt man and man!
How many pine in want, and dungeon glooms,
Shut from the common air, and common use
Of their own limbs! How many drink the cup
Of baleful grief, or eat the bitter bread
Of misery! Sore pierced by wintry winds,
How many sink into the sordid hut
Of cheerless poverty! How many shake
With all the fiercer tortures of the mind,
Unbounded passion, madness, guilt, remorse;
Whence tumbled headlong from the height of life,
They furnish matter for the tragic muse.
Even in the vale, where Wisdom loves to dwell,
With Friendship, Peace, and Contemplation join'd,

How many rack'd with honest passions droop
In deep-retired distress! How many stand
Around the death-bed of their dearest friends,
And point the parting anguish! Thought, fond man,
Of these, and all the thousand nameless ills,
That one incessant struggle render life,
One scene of toil, of suffering, and of fate,
Vice in his high career would stand appall'd,
And heedless rambling impulse learn to think;
The conscious heart of Charity would warm,
And her wide wish Benevolence dilate;
The social tear arise, the social sigh;
And into clear perfection, gradual bliss,
Refining still, the social passions work.

Thomson's Seasons.

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558. We are ever to consider the Gospel as a proclamation of grace to rebels, a declaration of mercy to the profligate and abandoned, glad tidings of salvation to lost, desperate, hopeless sinners.—*Mason.*

559. Dreams which are sent by God, are only to be explained by Him.—*Sturm.*

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560. Thy Word, Thy benefits, Thy chastisements, Thy patience, Thy forbearance, will this day, as heretofore, guide me to repentance.—*Sturm.*

561. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways.—*James* i. 7, 8.

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562. Have mercy on all sinners wandering in darkness, and ever hastening nearer to their perdition. Even when they stand on the edge of the abyss, even then take compassion upon them for Jesus Christ's sake.—*Sturm.*

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563. I feel myself evermore deeply touched with the conviction of Thy interminable goodness.—*Sturm.*

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564. The Christian is a man, and more, an earthly saint—an angel clothed in flesh—the only awful Image of His Maker and Redeemer—the abstract of God's Church on earth—a model of Heaven, made up in clay—the living temple of the Holy Ghost.—*Bishop Hall.*

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565. Like Him (*our Saviour*) I will oppose to the persecutor, mildness—to the scoffer, silence—to the unjust, patience—to the slanderer, innocence; and cry out in prayer, "Father, forgive them; they know not what they do."—*Sturm.*

566. God's frown would darken a thousand suns, but every thing smiles when He smiles.—*Jay.*

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567. How sweet our daily comforts prove,
When they are season'd by His love!
Jay.

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568. Sin has done its worst; it has slain the Prince of Life. Satan, thou hast wreaked thy direst wrath, but thou art conquered in my Saviour's death.—*Mason.*

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569. O merciful God, without Thee I am abandoned to folly, and, through folly, to perdition for ever.—*Sturm.*

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570. But I descend to worlds below—
On earth I have a mansion too;
The humble spirit and contrite
Is an abode of My delight.
Watts.

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571. It is not necessary to be able to explain precisely how faith justifies the soul: it should be enough for us to know that it is a truth clearly revealed.—*Jay.*

572. Sinners are never so willing to be healed, as Christ is willing to heal them.—*Sinner's Friend.*

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573. The habitual frame of the soul to Christ, His salvation, His truth and commandments, is a stronger evidence of real conversion, than all the visions, ecstacies, horrors, or transports, which the passions can yield.—*Mason.*

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574. Watch o'er my lips, and guard them, Lord,
From every rash and heedless word;
Nor let my feet incline to tread
The guilty path where sinners lead.

Watts.

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575. Give me, O Lord, the things which are convenient for me, whether I desire them or not. Keep from me, I beseech Thee, O Lord, all evil things, even though I should most earnestly wish and pray for them. O Lord, let nothing which is offensive in Thy sight, be ever pleasing in mine. Give me a true Christian spirit of meekness and humility, of patience, and of charity; and endue me with that heavenly temper and disposition of mind, which is more to be desired than all this

world can possibly bestow, through Jesus Christ our Lord.—*Sturm.*

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576. The sins of our holy things would condemn us. Ussher, one of the best as well as one of the greatest of men, therefore said,—he hoped to die with the words of the publican in his mouth, "God be merciful to me a sinner;" and he died pronouncing them: and Paul, after eulogising Onesiphorus so highly for his good works, adds, "The Lord grant unto him that he may find mercy of the Lord in that day." He, even he, would need mercy to the last; and where is the man who in prospect of that day would not fall upon his knees and pray, "Enter not into judgment with Thy servant, O Lord; for in Thy sight shall no man living be justified!"—*Jay.*

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577. Though thou art as mean in thine own eyes, and as despicable in the sight of others, as a poor, base, insignificant, crawling worm of the earth; yet thou art precious in My sight: though thou hast no power in thyself to resist these enemies, no strength to support thyself under thine afflictions and distresses,—though Satan threatens, troubles bow thee down, corruptions rage, and all the combined forces of earth and hell are engaged

against thee; yet, "fear not, thou worm," saith the Lord.—*Mason.*

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578. Israel in times of trouble and distress was wont to look back to the wonders wrought in Egypt, and the redemption of all her tribes from that house of bondage. We Christians are taught, while we use the same words, to regard parallel but more important transactions. We reflect on the wonders wrought for the bodies and souls of men, by the strength and the arm of Jehovah revealed and manifested to the world in Christ; and we celebrate the redemption not of the sons of Jacob and Joseph only, but of all nations from the bondage of corruption,—a redemption compared with which the deliverance from Egypt, though glorious in itself, hath yet no glory at all, by reason of the glory that so far excelleth. Our confidence in God during the seasons of affliction should, therefore, rise in proportion.—*Bishop Horne.*

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579. O the unhallowed cavils and the unbelieving hearts of men! When shall we learn to believe and embrace the pure and simple Gospel, as it is plainly and graciously revealed? Surely we are the children of ten thousand wants; but

were they a hundred-fold greater than what they really are, our promise-making God can and will supply them, according to the riches of His mercy in Christ Jesus, if we do but feel and confess them, and earnestly long for a deliverance, that our souls may glorify Him. Many and mighty are our spiritual difficulties, and numerous and distressing are often our temporal calamities, yet our Lord is omnipotent, and His word is, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."—*Morning Meditations, by Aliquis.*

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580. When it pleases the enlightening Spirit to display the glorious discoveries of the Divine mind, in his eternal purposes of grace and salvation, to lost and wretched sinners, the sin-convinced soul is struck with amazement, and cries out, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"—*Mason.*

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581. The fruit brought forth in the Church redounds to the glory of God, by whom the trees in this, His new paradise, were planted. It shows to all the world that He is true to His promises,

that He is just and upright in His dealings, immoveable as a rock in His counsels, determined to punish the wicked, and reward the good. So that when His proceedings shall come to be unfolded at the last day, it will appear to men and Angels that there is no unrighteousness in Him.—*Bishop Horne.*

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582. May all the benefits which I have received from Thee, from the first moment of my life to the present day, be imprinted on my memory, not in my solitary hours alone, but even in the noisy tumult of the world and its transactions. I must never forget how highly my soul has been exalted by the merits of my Saviour: I must never forget that Thou, O Jesus, through Thy death hast obtained for it a blessed immortality; I must never forget how sacred are the duties which Thou requirest from Thy followers. Thy doctrines, Thy demeanour, Thy commandments shall be profoundly engraven on my heart, in order that I may constantly reflect how religiously I am bound patiently to strive to good works after eternal life: but I wish also at the same time to banish from my remembrance, the enchantments of sin, the fascinations of the world, the injustice of my foes, the poignancy of my sufferings, the

hardships of my temporal course. Thus, thus, will I dedicate my life to the Lord.—*Sturm.*

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583. Study the Holy Scriptures, especially the New Testament; therein are contained "the words of eternal life." It has God for its author, salvation for its end, and truth without any mixture of error for its matter.—*Locke.*

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584. O the desperate presumption of man, that he should offend his Maker forty years! O the patience and long-suffering of his Maker, that He should allow him forty years to offend in! Sin beginning in the heart by its desires wandering and going astray after objects, whence follows inattention to the "ways" of God, to His dispensation, and our own duty. Lust in the heart, like vapour in the stomach, soon affects the head, and clouds the understanding. The recovery of man from sickness affords a third image of the benefits conferred on our nature by the Redeemer. Sickness, as we are informed, is the punishment of human folly and iniquity. To an infirm and emaciated body the Almighty can restore health and strength and beauty; for diseases are His ministers and messengers: they visit us at His command; they retire, and we recover again.—*Bishop Horne.*

585. Almost every individual, however inferior in talent, or obscure his station in life may be, has a certain portion of influence in the circle of which he may form a part, if it be but the influence of example. Poverty may have placed him among the most destitute of his fellow-creatures, and disease or accident may have rendered him one of the most helpless; still, even under such circumstances, he may have it in his power to glorify God by his patience, his meekness, his cheerful resignation, and by showing his confidence in the divine promises of support and comfort to all who seek it through their Redeemer.—*Brenton's Hope of the Navy.*

The author of this new and interesting work is the brother of the late lamented Captain E. Brenton, whose loss is deeply regretted, not only as one of the naval Howards of the day, but as one who was always ready and willing to aid every charitable institution that was for the good of his fellow creatures; and the merciful Lord gave him grace and ability to do so. He was a man of talent and literature, particularly in his work of the Life of Earl St. Vincent—one of the greatest naval Captains that ever graced the annals of British history.

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586. Will God judge men at the great day for

not believing those things which they could not understand? Strange that ever men should judge the Scripture obscure in matters necessary, when the Scripture accounts it so great a judgment for men not to understand them. "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."—*Bishop Stillingfleet.*

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587. What may not be expected from those who habitually feel and acknowledge that God is ever present, and that not a hair of their head can fall without His permission! O, could our eyes be opened to behold the things of an unseen world, and the workings of Divine Providence, in bringing about His all-wise designs of mercy and love to His children, how differently would the events which so often fill us with gloom and dismay appear! How different would be our estimate of character! and, above all, how should we be animated to fulfil with the utmost diligence, exertion, and perseverance, the duties of the stations in which we might be placed, through evil report and through good report, with such con-

siderations upon our minds!—*Brenton's Hope of the Navy.*

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588. Whate'er Thy Providence denies,
I calmly would resign;
For Thou art just, and good, and wise:
O bend my will to Thine!

Were our souls steadily fixed in this frame, life with all its ruffling and trying circumstances would pass very smoothly over our heads; but, alas! "the carnal mind is enmity against God;" and so long as any portion of that carnality remains unsubdued, so long and so far will our desires, our dispositions, and our will run counter to the will of Him, who is infinitely wise, and holy, and just, and good.—*Evening Meditations, by Aliquis.*

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589. "Whosoever shall call upon the name of the Lord shall be saved," saith St. Paul; but then, as he proceeds, "how then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?"—*Bishop Stillingfleet.*

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590. We are too soon discouraged in our appli-

cation to the Throne of Grace and Mercy: if our prayers are not immediately and obviously answered, we begin to think that they are not, and that they will not, be heard. We little know the workings of divine goodness, mercy, and wisdom: the very circumstances we deplore, and which are exciting hopelessness and despair in our hearts, may be bringing forth the fruits we seek for, and, by the trials of our faith, leading to such a confirmation and establishment of it, that when the clouds and darkness, which for the time bewilder our mortal vision, pass away, we shall see it to be founded upon a rock from whence it shall never again be moved; and the wisdom which we sought for will be given at the same moment.—*Brenton's Hope of the Navy.*

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591. No creature in the whole range of the universe has so much to thank the Lord for as I have, and hence my gratitude ought not to be surpassed in ardour and sincerity; but where shall I find words to praise Thee for the benefits of one single night! Innumerable are the proofs of Thy goodness, O Lord, so that I cannot name them. But should I be thus so unhappy as to forget them, I implore Thee quicken my heart,

and rouse my soul, that it may start from its slumbers.—*Sturm.*

The Compiler fervently joins Sturm in the whole of the sentiments expressed in this extract.

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592. God made choice of men of all ranks to be inditers of His oracles, to make it appear it was no matter of state-policy or particular interest, which was contained in His Word, which persons of such different interests could not have agreed in as they do.

We have Moses, David, and Solomon, of royal rank and quality; and can it be a mean thing which these think it their glory to be penners of? We have Josiah, Daniel, and other persons of the highest education and accomplishments; and can it be any trivial thing which these employed themselves in? We have Amos and other prophets in the Old Testament, and the Apostles in the New, of the meaner sort of men in the world, yet all these join in the concert together. When God tunes the spirit, all agree in the same strain of divine truth, and give light and harmony to each other.—*Bishop Stillingfleet.*

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593. Woe unto them that call evil good, and good evil; that put darkness for light, and light

for darkness; that put bitter for sweet, and sweet for bitter!—*Isa.* v. 20.

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594. Whoever, like the Prophet Elisha's servant, beholdeth only the forces of the enemy, will be apt to cry out like him, "Alas, my master! how shall we do!" But when our eyes are opened to see those horses and chariots of fire which are round about us; when we perceive the promises of the Word, and the mighty succours of the Spirit, which are all on our side, we no longer fear the terrors or the temptations of flesh and blood, but find ourselves enabled to do and to suffer all things through faith in Him who strengtheneth us to the battle.—*Bishop Horne.*

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595. Believer, every morning your prayer should be, "Hold up my goings in Thy paths, that my footsteps slip not."—*Christian's Friend.*

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596. There is no conquest like this,—for a man to conquer himself: he that hath subdued his own will, hath done a braver thing than he that hath taken a town or scaled the walls of a castle.—*Bishop Sanderson.*

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597. Yet Eternity itself will be short to celebrate

all Thy wonders and mercies. So much the more, therefore, will I make it now my constant business to meditate upon the miracles of Thy power, and to laud Thy name.—*Sturm.*

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598. And I humbly thank my most gracious God for having given me life, and that He did not destroy it whilst it was clogged with sin and folly. I humbly adore Thy gracious Majesty for having given me a capacity of loving, obeying, and contemplating Thee. Give me, I implore Thee, a power to exercise this privilege in the most perfect manner, that Thy infinite bounty can enable me to do, and grant that the remainder of my life may be spent in the exact performance of every part of my duty to Thee, for Jesus Christ's sake.—*Howe's Meditations.*

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599. The Lord takes pleasure in those who fear Him. They rest in His love, they are His children, and as their persons, so their services are accepted in the Beloved; their prayer is His delight, and their alms are the odour of a sweet smell: He views their motives, and passes by their mistakes; He regards their wishes and desires, and says in their failures, "It is well that it was in thine heart."—*Jay.*

600. We must pray to be guided by the Holy Spirit, that our own understanding may be enlightened, and our judgments directed, and our hearts purified from every vain and selfish motive. —*Brenton's Hope of the Navy.*

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601. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.—*Ps.* xxxv. 2, 3.

Jehovah is here described as a man of war going forth to the battle against the enemies of Messiah and His Church. The protection afforded by His mercy is figured by the shield of the warrior covering his body from the darts of the enemy; and the vengeance of His uplifted arm is represented by the offensive weapons used among men, such as the spear and the sword.—*Bishop Horne.*

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602. I am a man, a perishable mortal creature: my days hasten to be gone, and my life pampers itself for the grave. The remembrance of the fleeting condition of my worldly tenure must, therefore, constantly accompany me, render me indifferent to the things of the earth, and prompt me to more industrious preparations for eternity. Death, while it carries me to a better and securer

haven, will elevate my nature to its proper distinction; for then I shall be holy, immortal, and eternal.—*Sturm.*

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603. "It is good for me that I have been afflicted." God's statutes are best learned in the school of affliction; because the great impediment to our learning them is removed: pride is subdued, and concupiscence is extinguished. "He that hath suffered in the flesh," saith an Apostle, "hath ceased from sin:" and in immunity from sin consisteth one of the greatest felicities of Heaven, which thus descend into the afflicted soul, so as to render the state of sickness itself in some sort desirable.—*Bishop Horne.*

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604. Entire resignation to God's Will is one of the holiest and happiest frames of mind we can be in on this side of Heaven.—*Christian's Friend.*

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605. Thy favour, O Jesus, has enabled me this morning to meditate upon Thee with joy. Thy spirit has imbued me with rapturous sensations of Thy love. Let these feelings and these thoughts serve not merely for my comfort and delight, but let them conduce to my amendment. Grant, O God, that they depart not from me during this

day, but make me strong against all the temptations of the world and sin. Let me always increase in Thy favour, and let my heart continue blameless before Thee, in sanctity, till the coming of the Lord Jesus Christ.—*Sturm.*

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606. When, therefore, I hear the voice behind me, saying, "This is the way, walk ye in it;" and when it directs me wholly to Jesus,—when every thing in this divine teaching enlightens my mind in the knowledge of the person, relation, work, power, grace, righteousness, and love of the Lord Jesus Christ,—and when that Blessed Voice bids me to come unto Him, just as I am, a poor, vile, needy, perishing sinner, to venture upon Him for life and salvation, and now to receive and improve the Lord Jesus, in His infinite suitableness to all my necessities, oh how fully verified to my experience is this sweet promise of my God to my soul! Holy Father, cause me to hear this Blessed Voice in the daily, hourly paths of my pilgrimage, and grant me the Spirit of wisdom and revelation in the knowledge of Thy dear Son.—*Hawker.*

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607. Meditate seriously, O my soul, and reflect again and again upon the great need thou hast of

patience. Remember the cross lies in the way to the crown, and thou canst not avoid it. The Lord has appointed it to be thy portion, and it is entailed upon thee, as much as the kingdom is.—*Romaine's Treatise on Faith.*

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608. How gloriously has the benevolence of my God frequently exhibited itself towards me in my evil days, and manifested the wisdom of His ordinances! how often have I been moved to confess that even troubles are the blessings of the Lord! If I am thankful, abounding in trust, humble and patient, I owe it to the distresses which God has appointed to me, to the trials to which He has subjected me, to the burdens which He has given me to carry. Without these my heart would not have been purified, nor my soul exalted, nor my spirit furnished with treasure for the skies[1].—*Sturm.*

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609. We are able to produce a great number of ancient manuscripts found in different countries, all anterior to the art of printing, together with

[1] The Compiler on his knees again joins Sturm in every sentiment of this article.

versions of great antiquity, in languages which have not been spoken for many ages; which prove that the Scriptures were not of modern contrivance, and were long ago much read and sought after.—*Paley's View of the Evidences of Christianity.*

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610. The experience of every single day strengthens my faith, and brings me new proofs of Thy goodness. Of thousands of Thy benefits, most kind Lord, I cannot name one: but I expect an Eternity, which alone will suffice to declare the wonders of Thy grace.—*Sturm.*

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611. God, my reader, has ordained that wretchedness shall even in this life be the concomitant of sin, (at least when the conscience is not become wholly callous and reprobate,) and that the ungodly shall be "like the troubled sea, whose" restless "waters cast up mire and dirt." This is all that has been ordained, unless it be that those who seek the Lord shall find Him, and those who forsake Him, He will cast off for ever.—*Retrospect, by Aliquis* [1].

[1] This interesting work has gone through eighteen editions and is still much sought after.

612. "*His Majesty's Ship Phœbe,*

Valparaiso, March 30, 1814.

"Sir,

"On closing the Essex, at 5h. 34m. P. M. "the firing re-commenced, and before I gained "my intended position, her cable was cut, and "a serious conflict ensued; the guns of His "Majesty's ship gradually becoming more de- "structive, and her crew, if possible, more ani- "mated, which lasted until 6h. 20m. when it "pleased the Almighty Disposer of events to "bless the efforts of my gallant companions, and "my personal very humble one, with victory.

"&c. &c. &c.

"JAMES HILLYAR."

"*John Wilson Croker, Esq.*

"*Admiralty.*"

When this letter was first gazetted, it was much commented upon, particularly as Captain Hillyar had always been numbered with the serious men of the profession; and amongst some of the young officers of the day, it was thought that the success of a frigate action was not of sufficient importance to justify or call forth such strong expressions of gratitude to the Almighty, as they had very seldom been made use of except after great victories. These officers did not reflect sufficiently that the final result of the action was of as much

consequence to Captain Hillyar and his gallant opponent Captain Porter, as those of greater importance to the officers who were engaged in them; and that the King of kings was as much present in their engagement as with Lord Rodney, or Nelson in Trafalgar. I heard the various opinions with great interest, and was pleased to find the old officers agreed with Captain Hillyar, and at once made up my mind that if I ever commanded in battle, I would adopt the style of the above letter; and I feel confident, that if the Almighty ever chastises our country with another war, it will be generally adopted: and if it is not presumption in me, I, with all humility of heart, strongly recommend young officers to follow the example of Captain H. As I have spoken of the above letter, I cannot resist mentioning the circumstances in which Captain Hillyar was placed, and the honourable privation he suffered in seeking the American frigate, which he heard was upon the coast, capturing our vessels and destroying our commerce; indeed, she had three prizes in company when he fell in with her. He had been ordered on a specific service, and in a short time was to have returned to England with a freight of two millions of dollars, which would have given him twelve thousand pounds; but the

moment he gained the above intelligence, he avoided his specific orders, and perhaps endangered his commission by doing so, gave up the above freight, and with the Cherub, Captain Tucker, in company, made sail, found the Essex, fought her, and the Almighty was pleased to give him the victory. So much for religious men and fighting when the principle is loyalty, honour, and patriotism!—What must the feelings of Captain Hillyar have been, had he not found the Essex? and what enhances the value of his conduct is, that at the above period he was a young officer, had a wife and family, and was far from being in independent circumstances. Captains Hillyar and Tucker each got 619*l.* 17*s.* as their share of the prize[1].

I do not think I ever spoke to this officer but twice, and that by chance; and if I ever meet him a third time, I must expect a serious lecture for the liberty I have taken with his name; for he has not the most distant knowledge, directly or indirectly, of what I have been saying; but I have inserted it as a beautiful trait, and one which reflects honour on religion and on the profession, and ought to be known to every young officer in it.

[1] The Compiler obtained this information from the Prize Office, Somerset House.

613. How widely different is the case of a good and humble follower of the despised Saviour under the ills and pressures of want, the pains and trials of a sick bed, and the neglect and contempt of an ignorant, ungodly world; how widely different, I say, is this man's state of mind, to that of the person of fine feelings and impoverished circumstances, whose soul and views are riveted to this earth; whose Heaven he would fain have in this lower world, but who lives to see this idolized earth, year after year, withhold its smiles, its favours, and its wealth from him! Wretchedness is inseparable from such a state. Every such character is like the unhappy Micah of old, who, when spoiled of his forbidden idols, exclaimed, in the bitterness of his soul, "Ye have taken away my gods, and what have I more?" But with the real Christian, things are not so. The world may overlook him; ignorant men may despise his understanding; and unjust men may rob him of his earthly comforts: but neither the world at large, nor ignorant men, nor unjust men in particular, can bereave him of his hope, or spoil him of his treasure; because his hope and treasure are lodged secure beyond the grasp of men, and far beyond the devastation even of time itself.—*Ocean, by Aliquis.* 5th edit.

614. Hail! blessed season of rejoicing!
We welcome thee with hearts sincere,
With Angels, Shepherds, all uniting—
For what have Christians now to fear?

We 're spared to see the day return
On which our Saviour came on earth;
With holy joy and fear we learn
This day was our Redeemer's birth.

Redeemer! blessed be that name,
The consolation of mankind;
For us alone it was He came,
That grace and mercy we might find.

This day—the great Nativity—
The whole prophetic law fulfill'd—
Oh! let us with humility
On this great stone our structure build.

May every sin that marks our days,
Be pardon'd for our Saviour's sake,
That we, when trials cross our ways,
May refuge in His sufferings take:

So when this transient life is past,
May all our frailties be forgiven;
May we resign our souls at last,
With faith and joy to meet in Heaven.

Lines for Christmas Day.—M. C.

615. Who can forbear grieving when he considers that he has fallen under the heavy displeasure of Almighty God, whose infinite patience he hath abused; that he is exposed to all those miseries that are implied in an eternal separation from the Fountain of all happiness; that he hath foolishly neglected the most important concern of his life, and done what in him lies to make himself everlastingly miserable; that he hath been ungrateful to his mighty benefactor, and unfaithful to his best friend; that he hath affronted Heaven with those very blessings he hath received from thence; that he hath despised the riches of God's goodness and forbearance and long-suffering, which should have led him to repentance?—*Robert Nelson.*

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616. You may go to Heaven without riches, prosperity, or health; but you cannot go there without faith, holiness, and Christ.—*Christian's Friend.*

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617. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their

affliction, and to keep himself unspotted from the world.—*James* i. 26, 27.

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618. It is plain that whosoever would gain the affection of other men, must form his humour to the model of theirs, otherwise he can never hope to be successful; since likeness and agreeableness is that which creates mutual friendship and affection: and the same method must be observed towards God. His favour must be obtained by resemblance, and His image must be drawn upon the soul before He will place His love upon it; and I know not whether this will not be the main question at the day of judgment, Whose image and superscription does he bear?—*Howe's Meditations.*

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619. And can we doubt when the Persons of the blessed Trinity are thus engaged in the work of redeeming love, can we question that the sinner, though he were once the vilest and most ignorant of men, will soon be brought to such a proficiency in the truth as to "be able to comprehend with all saints what is the breadth, the length, and depth and height; and to know the love of Christ, which passeth knowledge, that he might be filled with all the fulness of God?"—*Bingham's Sermons.*

620. What is the spirit which He hath given you? does it convince you of sin? does it glorify Christ? does it cause you to hunger and thirst after righteousness? It is true that we are justified by faith, but faith is justified by works. Has this promise been fulfilled in us, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you: and I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them?" As far as we are strangers to this practice and to these dispositions, whatever our knowledge or our assurance may be, we ought to tremble: for though the grace of God finds us sinners, it does not leave us such.—*Jay.*

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621. That worship is due to God, is acknowledged by all. That worship cannot be acceptable without holiness, we are taught by the whole tenour of religion; *and that the beauty of holiness consists of outward appearance* as well as inward purity of heart, is a truth we are bound to admit, if we consider the nature of man.—*Vincent's Sermons.*

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622. For thus saith the high and lofty One that inhabiteth Eternity, whose name is Holy; I

dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—*Isa.* lvii. 15.

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623. How much that appears difficult and insuperable in the estimation of man, is something more than merely possible with God: and thus it comes to pass, that His all-subduing and irresistible Spirit can bring close home to Him those who were farthest off. Upon this principle also it is, that many, of whom, humanly speaking, we could have entertained but very faint hopes indeed, that they would ever turn to God, became, under the transforming power of the Holy Ghost, as the spirit of conversion, the very chiefest among ten thousand believers. Again, if God commences a good work within these, though the most dissipated and abandoned of the sons of Belial, they will become the most devoted, the most earnest, the most determined among the professors of the faith [1].—*Bingham's Sermons.*

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624. Solitude is a wilderness; and she gives those who seek her their vineyards from thence. There is not only much to be done alone, but

[1] This must give spiritual comfort to every sinner, including the Compiler.

gained alone, and enjoyed alone. There we gain much of our best knowledge, and our richest experience. There we enjoy the freedom of prayer, and the most unreserved intercourse with God.—*Jay.*

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625. Death brings us to a dreadful alternative; it must then be Heaven, or hell! If death were to arrest me now, which would it be?—*Christian's Friend.*

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626. Were our souls as pure as cherubs, as zealous and active as the blessed Spirits above, we should yet have reason to cover our faces, and to be swallowed up in a deep sense of our own insufficiency.—*Scougall's Sermons.*

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627. The holy Jesus (in the first five verses of the 109th Psalm) maketh application to the Father for redress and deliverance; He complaineth of the manner in which He was treated when "He came unto His own, and His own received Him not." Sometimes the mouth of the wicked was opened upon Him, roaring against Him like the roaring of lions, while they cried, "He is a Samaritan, and hath a devil, and is mad. Away with Him, away with Him! crucify Him, crucify Him!" Sometimes "deceitful and lying tongues" were employed

either to entangle and entrap Him in His talk, or to bear false witness against Him. And all this was done, not only without a cause, but men were His bitter and implacable adversaries, in return for that love which brought Him from Heaven, to save with an everlasting salvation.—*Bishop Horne.*

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628. What is life? A short journey through time to Eternity. Then keep your eye and your heart on the end of your race.—*Christian's Friend.*

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629. A messenger, in Scripture, is called also "an Angel," and if the brethren of Jesus do know and can speak of Him as His people should, then are they like Angels come down from the court of Heaven, to relate what they have seen and known of the King in His beauty, and their hearts glow with a warmth of earnestness to proclaim His glory and His love to poor sinful creatures here below. Neither is this all, for they are the glory of Christ. Mark this, my soul, and dwell with rapture upon it. A true believer in Jesus is the glory of Jesus, not only because he gives glory to the Redeemer for His grace, but because Jesus derives glory from His redemption,—not only because the poor sinner hath everlasting happiness

from Jesus, but Jesus hath everlasting glory from that poor sinner's salvation. Never lose sight of this, my soul, when thou goest to Jesus. Indeed, Jesus is glorified in receiving thee, in pardoning thee, in blessing thee, and in giving to thee His fulness.—*Hawker.*

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630. The amazements, horrors, and anxieties of mind which at one time or other haunt such as prostitute their consciences to a violation of the laws of God, and the rules rectified by reason, may be enough to persuade any rational person that impiety is the greatest folly, and irreligion madness.—*Bishop Stillingfleet.*

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631. I will not solely dwell on my sufferings, which are just now perhaps grievous to me; I will think equally on that season when my trouble shall be turned into gladness, and my wailings into strains of felicity. Be this season as far distant as it may, yet such a happy alteration will certainly occur, though it should take place in the minute of my death. Then will every thing be explained: then will all the movements which now appear incomprehensible be finally solved, and rendered intelligible to my understanding: then, even in regard to me, the shout shall be wonderful at the beginning,

and glorious at the end. The Lord sends an Angel to attend upon every one of His servants, and to be their guard and their guide in all their dangers and hostilities.—*Jeremy Taylor.*

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632. Is there one sinner who feels, that were his guilt out of the way, he would willingly go to God as the Lord God merciful and gracious, and who is debarred only by a sense of divine justice? Let him look to the cross of Christ, and he will see the barrier removed: there God's character is displayed in all its attributes, and these attributes are seen to be perfectly harmonious. Truth meets with mercy, and righteousness with peace; and the Lord is beheld at once as the "just God," and yet "the Saviour." In the cross, the love and mercy of God appear in the gift of His own Son; and His justice is at once displayed and satisfied by the atonement which was then required and rendered.—*Meditations, by Aliquis.*

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633. The whole duty of man consists in three points: renouncing what God hath forbidden us, believing what He hath taught us, and doing what He hath required of us.—*Archbishop Secker.*

634. The more godly a man is, the more does he feel the battle between the spirit and the flesh. —*Luther.*

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635. The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom then shall I be afraid?—*Ps.* xxvii. 1.

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636. I love to contemplate this life, this world, and all my passage through it; and to compare it to the ocean, and to the mariner urging his way across its troubled and ever-varying waters; and then to consider Heaven as being faintly shadowed by the port or haven where reside the dearest friends and kindred of the voyager, and where his heart and best affections are continually flying, and where he fain would himself be. O my blessed Jesus, now and then

By faith I see that land,
That port of endless rest;

and every glimpse I am enabled to catch through the mists and clouds of frail mortality, only serves to endear that land to my soul, and to make me still more desirous to be gone. And can it be that I shall fall short of it? O, no; for it is God the Holy Ghost who hath given me a desire to depart from sin and from a sinful world, to be with Christ which is far better. I will then en-

deavour to "expand the wings of faith," and to urge on my course homeward, still trusting

That I shall reach the heavenly shore,
Where sins and pain distress no more.

Evening Meditations, by Aliquis.

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637. Call to remembrance, O Lord, Thy tender mercies and Thy loving-kindnesses, which have been ever of old.—*Ps.* xxv. 5.

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638. Nothing but compassion, boundless compassion, could have borne so long with and suffered so much from offenders, as God has done with and from us; and now He invites us to draw near in full assurance of faith and hope that He delighteth not in the death of a sinner, but that He will accept and save to the utmost through Jesus Christ. This is the foundation of all my confidence for time and for eternity. I am a poor guilty, hell-deserving rebel, but God, in Christ Jesus, is a God of covenant mercy and of love; I will trust, and not be afraid.—*Morning Meditations, by Aliquis.*

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639. Should sudden vengeance seize my breath,
I must pronounce Thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.

My crimes are great, but don't surpass
The power and glory of Thy grace;
Great God! Thy nature hath no bound,
So let Thy pardoning love be found.

Bogatzky.

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640. Real holiness has love for its essence, humility for its clothing, the good of others as its employment, and the honour of God as its friend. —*Christian's Friend.*

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641. We are taught from our earliest infancy that to be spoken well of, is of all things most desirable; but as we advance in life and come to have a judgment of our own, we find an exception to this rule; for we cannot be spoken well of by all, but by compliances which degrade us in our own estimation. The Apostles recommended themselves by evil report and good report; contented with the evil report of the heathen and unbelievers, provided they could discharge the duties of their ministry, and acquit themselves to their conscience and to God.—*Dr. Vincent.*

The public are indebted for the late Dr. Vincent's second volume of fine and interesting Sermons to Lieutenant-General W. Thornton, whose name is already so well known for his liberal subscriptions

to various charitable institutions, and attention to public schools. The late Dean only published one volume; his son, the Rev. William Vincent, gave permission to the General to publish the second.

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642. Piety is the condition, though not the price, of Heaven, and, like the wedding-garment in the parable, though it gives us not a right to the beatific feast, is yet that without which none shall be admitted as a duly qualified guest.—*Boyle.*

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643. Through seas and storms of deep distress
We sail by faith, and not by sight;
Christ guides us in the wilderness
Through all the briers of the night.
Mason.

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644. There is nothing more suitable to the piety of a reasonable creature, or the spirit of a Christian than to approve, admire, and glorify God in all the acts of His general providence; considering the whole world as His particular family, and all events as directed by His wisdom. —*Law's Serious Call.*

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645. Charity, courteousness, condescension, and

kindness, are required and produced by real religion.—*Christian's Friend.*

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646. Trifle not with time, but instantly seek the favour of God, or be for ever lost.—*Sinner's Friend.*

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647. One generation shall praise Thy works unto another, and declare Thy power. As for me, I will be talking of Thy worship, Thy glory, Thy praise, and wondrous works.—*Ps.* cxlv. 4, 5.

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648. The reading of lives like that of Hannah More may be of much service; for who can tell but that those who have followed her with interest through the period of her life, which was devoted to literature and pleasure, may be led by her example to the love of those blessed pursuits to which she dedicated the latter part of her truly Christian career?—*C. L.*

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649. Our religion is to be exemplified in little and common things. We are to sanctify the week, as well as to remember the Sabbath; and to walk with a perfect heart in our own dwellings, as well as to worship in the temple of God. All we have is the Lord's, and nothing is a blessing till He blesses it.—*Jay.*

650. Thy people wonder when they see
A wretch like me restored;
And point, and say, "How changed is he
Who once defied the Lord!"
Rev. John Newton.

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651. Humility is the most beautiful garment in which a sinner on earth can be dressed: even God himself admires it, and takes up His abode with the person who wears it.—*Christian's Friend.*

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652. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of My Father which is in Heaven.—*Matt.* vii. 21.

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653. For He hath looked down from His sanctuary: out of the Heaven did the Lord behold the earth, that He might hear the mournings of such as are in captivity, and deliver the children appointed unto death.—*Ps.* cii. 19, 20.

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654. Reader, press after experience: live not by hearsay, and upon the comforts of others, but entreat the Lord to give thee His inward testimony; it will help thee in future trials; it will remove many of thy fears, make thy passage

through life easy and comfortable, and be as a pledge of thy future glory.—*Bogatzky.*

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655. Christ hath set us a perfect pattern of all those solid and needful virtues which He requireth from us, and in His own person hath recommended to us the most hard and difficult, as well as those that are most useful and beneficial. To teach us piety and devotion, He frequently retired, and spent whole nights in Prayer; and from worldly occurrences raised matter for spiritual thoughts; and conformed not only to Divine institutions, but to human appointments that tended to promote religion.—*Robert Nelson.*

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656. With what feelings of trust and confidence, of joy and delight, should we approach the Throne of Grace, if we really believed our prayers would be answered, and our petitions be granted! Experience can alone convey to the mind a just idea of the blessedness of this privilege of worshipping God in spirit and in truth; and the practice, once acquired, will be a source of inestimable and daily increasing enjoyment.—*Brenton's Hope of the Navy.*

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657. Is any among you afflicted? let him pray.

Is any merry? let him sing Psalms.—*James* v. 13.

658. There is but one place of rest for the human mind, and that is on the rock Christ.—*Christian's Friend.*

659. The fire of holy zeal is kindled and fed by communion with God and Christ.—*Christian's Friend.*

660. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.—1 *Peter* ii. 13—18.

661. Behold, my delight is in Thy commandments; O quicken me in Thy righteousness. Let Thy loving mercy come also unto me, O Lord, even Thy salvation, according unto Thy Word.—*Ps.* cxix. 40, 41.

662. Prayer is the design, the sanctification, and the resource of affliction.—*Jay.*

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663. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you.—*Jer.* xxix. 11, 12.

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664. It is the privilege of the Christian to believe and feel that whatever befals him comes from God, and will be made to work together for his good. With this persuasion written on his memory and treasured in his heart, he is enabled to taste with equal readiness of mind, and unvaried thankfulness of spirit, the bitter waters of Marah, and the sweet fruit of Eshcol, knowing that they will each refresh and invigorate his soul, and give him strength for his journey through this great and terrible wilderness.—*Brief Records of Meditative Hours.*

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665. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me and trembling, which made all my bones to shake. Then a Spirit passed before my face; the

hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, "Shall mortal man be more just than God? shall a man be more pure than his Maker?"—*Job* iv. 13—17.

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666. The Christian life is a state of perpetual warfare: the child of God, as he pursues his way through the rough and dreary desert, encounters many difficulties in his course, and finds many obstacles to impede his progress; without are fightings, and within are fears; without are the snares and devices of Satan, within are the sins and corruptions of his own heart. Many are the trials of his faith; many and sore his conflicts. "Lord, save me, I perish," is very often the language of his heart, as the tempestuous waves beat around him, and the storm rages terribly. But what saith the Saviour? "I have prayed for thee, that thy faith fail not."—*Brief Records of Meditative Hours.*

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667. Mercy is like the rainbow which God set in the Heavens as a remembrancer to man; he must never look for it after night, it shines not in

the other world. If we refuse mercy here, we must have justice to Eternity.—*Bishop Taylor.*

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668. The offering up of Isaac by Abraham furnishes us with many useful reflections. God, though justly entitled to require the life of Isaac, was pleased to appoint and accept a substitute: in like manner are we delivered from deserved wrath by a Heavenly Substitute, even the Lamb of God, which taketh away the sins of the world. Abraham's prompt obedience to the commandments of God teaches us to sit loosely to all earthly enjoyments; the most innocent of which becomes sin to us, the moment it usurps that place in our affections which God alone should occupy. The command to Abraham to offer up his son may be considered as given to all parents, who should present their children as offerings to the Lord. This is to be done not merely by a few formal observances, however proper in themselves, nor by words and precepts, however excellent; but by a decidedly pious education, calculated, under the Divine blessing, to produce in their hearts and lives that principle and practice of "holiness, without which no man can see the Lord."—*C. L.*

669. Through all my life Thy favour is
So frankly shown to me;
That in Thy house for evermore
My dwelling-place shall be.
Bunyan's Pilgrim's Progress.

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670. There are few more painful subjects of contemplation to the Christian philanthropist than the thought of how little has been done for the eternal welfare of those who carry, from their very profession, their lives in their hand—who must be ready at any moment to lay them down at their country's call. We too often suffer ourselves to be carried away by tales of arms and deeds of valour, till we forget that the field of fame has been the scene of the sudden departure of numberless myriads of spirits to their awful account. That from amidst the wildest excitement and the hottest fervour of the passions, and the tumultuous perturbation of the whole human fabric, they have retired in a moment to the still solemnities of the separate state—have entered upon the dread certainty of a condition eternally fixed.

It is not because death has been met with unflinching bravery and firm daring of soul, that we are therefore to forget that he is still the King of Terrors. We would have men ready to meet him,

but it should be with the heroism of Christians not with the savage recklessness of wild beasts. We know that excitements manifold have power, under sudden circumstances, to remove, indeed, the fear of death, so that the timid fights like a hero, and the brave as though he were immortal. Were we to walk amidst the camp fires on the solemn eve of battle, and had we access to the inmost feelings of the armed companies who cluster around them far and wide, we should know, by the occasional quicker beating of many an anxious heart, that there was something like nervous depression at work in the breasts of not a few amongst the groups who were, nevertheless, prepared to quit them like men on the morrow—as the fond remembrances of home, and country, and relations, came crowding and thronging; and the thought would force itself in, that before another sun had set, the soldier's course might be run.—*Naval and Military Chaplains: Church of England Quarterly Review, July*, 1840.

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671. *Dec.* 31*st*, 1833.—There is one more year of a short life passed over my head. I am so much nearer to Eternity, and what have I done to prepare myself for so great a change? I look with regret on misspent time; may it please

God to make me think in earnest of living a better and more profitable life: pardon the sins of the past year; sanctify to me the losses I have sustained; make me highly grateful for all the blessings I have received, and teach me to know Thee the only true God, and Thy Son Jesus Christ. Amen.

Jan. 1*st.* 1835.—We are now fixed in our new habitation, probably not to change it again until it pleases God to remove us hence. May the eyes of the Lord be over it by night and by day! May His presence be sensible to every heart which dwells in it, and much communion be enjoyed with Him in secret Prayer, and reading and meditating on His Word! Under our favoured roof may the Lord hearken and hear the conversation of the parlour and of the kitchen! May all who live in it, live as pilgrims and strangers; and all who *die* in it, die to the Lord!

The above two memoranda were found in the pocket-book of the Honourable Captain Sir Henry Duncan, C. B. &c. after his death; and as no man was more beloved or respected by all who knew him, particularly by the two professions, as the monument erected to his memory by them so honourably testifies, by inserting the above memoranda I am in anticipation that they will be read by his old friends in

gaiety and the amusements of the world. For when my inestimable friend and myself fitted out ships and lived together for three months, he was far from being the serious man he was when the above were written: and blessed be the day that he first turned to his merciful Creator; for he had no illness, no death-bed, no sacrament administered to him,—"in an instant, in the twinkling of an eye," he awfully passed to the other world, having, a few minutes before breakfast, been seized with a fit of apoplexy, leaving a most amiable and Christian woman his widow with two children to deplore his loss.

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672. Christianity comes down to us supported by evidence which clothes it with an authority that confounds the infidel, even when his prejudice or pride forbids him to submit. It has stood the test of time; ages have rolled away; empires have risen and fallen. The mightiest revolutions have swept across our globe, and changed the whole appearance of things, but Christianity has survived the shock. From Adam to Noah, from Noah to Abraham, from Abraham to Moses, from Moses to Malachi, a cloud of witnesses testified to Jesus Christ as the promised Messiah. And now that eighteen hundred years have passed away since the advent "of Him that was to

come," His religion has been carried as a testimony to every nation under Heaven; and to the Greek and to the barbarian, to the bond and to the free, to the polished inhabitant of civilized Europe, and to the rude native of Africa and the South Sea, it has equally proved the power of God unto salvation. It has been persecuted, and, worse than all, it has been corrupted. Under the name of Christianity, the blood of God's people has been poured forth like water, but still the truth has been preserved like the bush that burned and yet was not consumed. Every effort that has been made against it has been baffled, and every objection has led to its evidence and doctrine being more fully investigated and better understood.

It is a solemn thing for all to hear of Christ, and of the righteousness which is received by faith in His atonement. The folly will ere long be made manifest of those who have altogether refused to examine the contents of the Scriptures, or have allowed themselves to be perverted by the superficial objections of infidels or sceptics. The knowledge of God is the sublimest science, and the knowledge of God in the fulness of His character is not to be found except in the Divine Word.

The most illiterate peasant who understands the

Gospel, is more enlightened than the most accomplished scholar who is unacquainted with the manifestation of God in His Son Jesus Christ. The day approaches which will reveal salvation through His Name in all its unspeakable importance. On that momentous day the final destiny of every individual of the human race will be eternally fixed. "Those that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—*Evidences of Christianity, by R. Haldane, Esq.* (*3rd edition*).

Mr. Haldane was formerly an officer in the navy, and distinguished himself with Sir John Jervis on board the Foudroyant, at the taking of the Pegase, and at the relief of Gibraltar.

673.

"For ever with the Lord."—1 *Thess.* iv. 17.

"For ever with the Lord!"
Amen;—so let it be;
Life from the dead is in that word—
'Tis Immortality!

Here in the body pent,
Absent from Him I roam;
Yet nightly pitch my moving tent
A day's march nearer home.—*Montgomery.*

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674. I once heard an eminent preacher say, that when we become regenerate, we are like a ship with the *old crew*, but we have a new captain.—*G. C.*

675. The parable of the Sower includes the whole world, under four descriptions of persons: 1st, the worldly, who think not on God; 2ndly, those who, though they have a desire after newness of life, yet have not the strength to bear the cross, and are therefore unable to attain the crown; 3rdly, those who seek to serve God and mammon, and consequently bring forth no fruit to perfection; 4thly, those who not only hear the Word of God, but keep it. Each of us must belong to one of these four classes: let us pray that it may be to the last, that it may be well with us here and hereafter.—*C. L.*

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676. Where am I now? Is this the love and care
Of Jesus for the men that pilgrims are?
Thus to provide, that I should be forgiven,
And dwell already the next door to Heaven!
Bunyan's Pilgrim's Progress.

677. O Lord, Thou hast searched me out, and known me: Thou knowest my down-sitting and mine up-rising; Thou understandest my thoughts long before.

Whither shall I go then from Thy spirit? or whither shall I go then from Thy presence?

If I climb up into Heaven, Thou art there: if I go down to hell, Thou art there also.

If I take the wings of the morning, and remain in the uttermost parts of the sea;

Even there also shall Thy hand lead me, and Thy right hand shall hold me.—*Ps.* cxxxix. 1. 6—9.

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678. In Legh Richmond's Life there is an excellent exposition of the doctrine of faith and works. A true gospel faith must and will produce holiness of life: it is true that the best men commit sin, but the true believer carries with him that love of God which makes him always seek to do His will, and we know that he that seeketh findeth. * Faith in Christ corresponds to faithfulness to man: a faithful servant is mindful of his master's commands, interests, and property; in like manner the faithful Christian seeks to do the will and promote the kingdom of his Blessed Master.—*C. L.*

679. Every good religious writer may be called a public benefactor, whether the work be sermons, tales, or biography; for he who would be unmoved by a sermon, might be affected by the beauty of a simple tale, or won by the piety of the devoted and consistent Christian.—*C. L.*

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680. When I count the number of my years, I exclaim with the liveliest gratitude, that God has preserved my life beyond my expectation, Through what a sea of dangers has His goodness conducted me! Reflecting every moment on the weakness of my condition, and beholding men suddenly snatched away before me in the prime and vigour of life,—men who, but a few hours before, entertained no fear of death, and reckoned perhaps on an extended length of days,—what can I do, but offer up my silent adorations to that Providence who has thus saved me from the menaces of Death?—*Zimmermann on Solitude.*

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681. The Memoirs of Henry Martyn, the Missionary, are most interesting. The man who feels no zeal for the preaching of Christ to the heathen, is, it is to be feared, a Christian only in name.—*C. L.*

682. THE SAILOR'S HYMN.

BY COLONEL HOLECOMBE, R.A., C.B.[1]

O Lord, forgive our reckoning past;
Our Pilot be, and Guide,
In deadly calms, or stormy blast;
Be ever at our side.

Ten thousand watches of a night
Pass as an evening breeze,
Run as the log-line marks our flight
Through time and trackless seas.

Ah, Lord! forgive our reckoning past,
To us our course unfold;
While dark and deadly dangers last,
Be our sheet-anchor's hold.

Time, like a tide, a gulf, and stream,
Sweeps all that float away;
Launch'd to be wrecked, a passing dream,
We founder in a day.

On trembling decks, on ocean's wave,
The hours of life we tread,
Suspended on a watery grave,
As number'd with the dead!

[1] The Compiler has, of course, permission from Colonel Holecombe to put his name in full to this poem.

Great God! who said, Creation, be!
And light moved on the deep,—
Bid our dark souls Thy light to see,
And for our sins to weep.

Ah, Lord! though here in sin we roam,
In mercy spare Thy rod;
Steer us aloft, to seek our home,
And anchor with our God!

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683. If I love God and Jesus, I shall never fail in comfort, nor want an impulse and incitement to good deeds. Whether I think of the past, regard the present, or direct my eyes to the future, in all cases I shall be confirmed in the resolution to remain unalterably true to the Redeemer, whose doctrine I profess. Truly the review of the past presents to me that portion of life, which I have sacrificed to the world and to my passions. But what consolation do I not find combined with this melancholy recollection! *I cannot remember my former sins, without observing at the same time all the ways in which the mercy of God has accompanied me.* I discover the particular care which God took of me while I yet pursued the paths of iniquity. I recognise the benevolent warnings which called me back without ceasing to my duty.

And O! with what consolation and joy was my soul then replenished! How endless, O God, (must I exclaim with the prophet,) is Thy mercy! —*Sturm.*

684.

HYMNS.

O God, at early dawn we raise
To Thee the grateful song of praise,
And humbly to thy Godhead pray,
To guide Thy people through this day.

And lest by outward things beguiled,
Thy servants' minds should be defiled,
O guard our lips, our sight direct,
Our every sense from guilt protect.

Teach our rash wills in love and awe,
To bend obedient to Thy law;
The gift of temperance impart,
And spotless purity of heart.

And when the sun withdraws his light,
And nature owns the approach of night,
May we, from all excesses free,
Again proclaim all praise to Thee!

E. Walmesly.

685. To you who live in grief and pain,
Oppress'd with guilt's dismay,
May heavenly peace return again,
To chase your griefs away.

Jesus on high, to sinners kind,
A victim doth appear;
O hasten His fond heart to find,
And rest securely there.

What heart did ever friendship prove,
Like His so good and great!
Behold how His expiring love
His Father doth entreat!

Jesus, that heart which with delight
Fills the angelic strain,
Doth sweetly thus our souls invite,
Thy mercy to obtain.

E. F.

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686. I praise Thee that Thou so often frustratest my designs, and deceivest my expectations; that Thou deniest to me my petitions, and causest me to feel how weak my power is, and how foolish my wisdom. I will follow Thy signal, full of reverence and obedience. I will not murmur when Thy dispensations are contrary to that which my

heart wishes, since Thou alone judgest with unerring certainty what will conduce to my peace. Even in darkness I will follow Thee, nor expect the brightening dispersion of the various obscurities of my earthly lot, ere the season when Thou shalt have brought me into the clime of perfection.

I praise Thee for the sicknesses of the body, which are so healthy to my soul. They wean me from sensual things, and render me dull to their charms. They show the world in that heavenly light which shines beyond the grave. They make me stricter towards myself, more indulgent towards others, and more humble before Thee.

I praise thee for the new day which Thou hast added to my pilgrimage. Thou art not yet tired of Thy pity towards me; but Thy long-suffering still tolerates me, and Thy patience attends my amendment. Benignant Parent! how can I with sufficient ardour praise Thee for this morning? O that through Thy grace this further increase of my life might prove my blessing, and not my curse! This day, at least, must not be found in the circle of those which I shall have reason to lament, or even to execrate in my death hour. Rather must it shed over my whole future existence, over my death, and over my eternal state, the happiest and most beneficial influence.—*Sturm.*

687.

IN MEMORY OF

GEORGE LAURENCE BELLI, Esq.[1]

(A Lieutenant of the Royal George, then bearing the Flag of Sir John Duckworth,) who fell on the 27th of February, 1807, at the early age of 19 years.

By his Old Messmate, R. Sconce, Esq.

Red roll'd the Dardanellian flood
In mingled torrents with the blood
Of many a hero slain,
When England's sons her banner bore,
Ill omen'd, to the fatal shore
Where valour nought avail'd, and Life was spent in vain.

[1] Lieutenant Belli had been in four ships with the Compiler, and was his mess-mate when he was killed: he was always a volunteer in his little expeditions, on shore or afloat. Two years prior, he was dangerously wounded by his side in the West Indies, and it pleased the Almighty Lord to cut him off at the above early age, in a fruitless attack on the Isle of Prota, near Constantinople. It is impossible to account for thoughts or feelings, but the Compiler could not help thinking throughout the day, that his young companion appeared pale and thoughtful: and it was natural; for in the forenoon he had a narrow escape while attacking a well-armed Turkish boat. The Compiler has deeply to lament, and will ever deplore, the many devoted and brave officers and men he has sacrificed by his rashness and weakness in search of vain glory; but thanks to the merciful Lord, he hopes that was not the case with his gallant young friend.

Deep sunk beneath that crimson tide
The bravest heart that ever sigh'd
For danger's martial hour;
The gentlest too that e'er combined
Feeling and native grace, refined
By culture's early force, and honour's heavenly power.

The volleying granite flies no more,
And hush'd is the terrific roar
Of battle in mine ear;
No longer tinged with blood, the wave
Red-rolling marks his honour'd grave,
Where many a manly eye shed many a scalding tear.

Yet memory still remains, and still
My heart, though secretly, shall thrill
When she recalls the scene
That drew down tears from iron men,
Who never wept nor paused till then,
Though Death assailed them frequent, in his ghastliest mien.

Who had not falter'd here!—whose look
Unchanged a scene like this could brook
Nor own the general woe!
Drooping and pierced that honour'd head,
That cheek (once florid) pale and dead,
Yet e'en in death serene, and smiling at the blow.

Mourn, young Renown! O mourn the day
That cut thy blossom from the spray
On which it bloom'd so fair!
For had that lovely blossom blown,
Its fruit had been indeed thine own,
By Heaven's own hand enrich'd, and worthy all thy care.

Mourn, Honour, mourn thy infant son!
For had he lived thy race to run,
Who died so gloriously,
Then had thy glittering record, Fame,
High borne on many a page his name,
And graced his bright career with immortality.

O that a harp of Heaven were mine,
To ring with energy divine
A loud immortal strain!
The chords their mighty spirit blending,
In diapason never ending,
BELLI should bid thee wake, never to sleep again.

688.

"There shall be no more sea."

"The wicked," saith the inspired Prophet, "are like the troubled sea, when it cannot rest;" ever changing, ever fluctuating. But when the Spirit of God moves upon the face of the waters, subdu-

ing the tempest, staying the raging of the billows, and guiding the sinner to the cross of Christ, then—and not till then—is there "a great calm." Christian mariner, your pathway may be through the deep waters, but there is ONE who "sitteth above the water-floods," "omnipotent to save." Your heart may be overwhelmed,—yea, "deep may call unto deep at the noise of His waterspouts," —yet the Lord will command His loving-kindness in the morning, and in the night His song shall be with you. While others are tossed to and fro, you are safe; for HE "holds the waters in the hollow of His hand," and the ocean of HIS love is without a bottom and without a shore. Oh! then, watch your spirit, suffer not the tide of unbelief to rush in upon you, let "your life be hid with Christ in God." It has been well said by one who has now gained the heavenly shore, that "the Christian living in the world, is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So, in like manner, the Christian living in the world is not ruined, but he is so by the world living in him." Live then to Him who died for you: fear not, though the floodgates of *ridicule or persecution* be opened against you; the time is at hand when the waves will be for ever

still, and you shall be in the haven where you would be.

"Then let the waves run mountains high,
Confound the deep, perplex the sky,
This shall not always be:
One day the sun will brightly shine
With life, and light, and heat divine;
And when that glorious land is mine,
There will be no more sea."

E. G.

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689. None but the Omniscient and Omnipresent God can truly know the number and magnitude of all the dangers, difficulties, and snares that the soul has to encounter between its birth and its final salvation and happy arrival in Heaven. Every Christian learns enough of these things to cause him frequently to groan within him; but, after all, we discover but a very small part of them, and of these we have but a very partial knowledge. God graciously hides them from us, and works out our deliverance on a thousand occasions, while we are alike ignorant of the one and the other. Oh what a tale will the records of Heaven unfold by-and-by! There the redeemed sinner shall have access to the volume of his own history, "wherein all his members were written,"

wherein all his former perils, seen and unseen, are recorded, and where all the way by which the Lord led him is distinctly marked out. O wonderful record! Every page will display the unceasing care, the ever-watchful providence, the unwearied forbearance, the unmerited and superabounding grace of God the Father, of God the Son, and of God the Holy Ghost.—*Evening Meditations, by Aliquis.*

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690. In solitude we behold more near and intimately that Providence which overlooks all. Silence continually recalls to our minds the consolatory idea, the mild and satisfactory sentiment, that the eye of the Almighty is for ever viewing the actions of His creatures; that He superintends all our movements; that we are governed by His power, and preserved by His goodness. In solitude the Deity is every where before us. Emancipated from the dangerous fermentations of sense, guided by nobler inclinations, possessed of pure unalterable joys, we contemplate with seriousness and vigour, with freedom and with confidence, the attainment of supreme felicity, and enjoy in thought the happiness we expect to reach. In this holy meditation, every ignoble sentiment, every painful anxiety, every worldly thought and

vulgar care, vanish from the mind.—*Zimmerman on Solitude.*

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691. The journey of the Israelites from Egypt to Canaan may be compared to the life of a true Christian, which begins in Egyptian darkness, often without a wish for light: "let us alone, that we may serve the Egyptians," well describes the state of the natural heart. The conduct of Pharaoh towards the Israelites represents the obstacles which so frequently impede the progress of the awakened Christian, with which he himself is wholly unable to contend, though, through Christ, he can do all things; of which last truth the dividing of the Red Sea is a beautiful and striking emblem. The passage through the wilderness typifies the heavenward course of the true Christian, who, though surrounded by dangers and difficulties, possesses a light which the world knows not of,—a light which he knows will conduct him to that blessed land of promise, of which Canaan, all flowing, as it is represented, with milk and honey, is but a faint type.—*C. L.*

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692. The fountain of mercy rises in the Godhead, flows in the channel of the Atonement, and is open for the most unworthy: none can change

its course, dry up its streams, or have a right to impose any condition: the poorer the wretch, the more welcome here.—*Christian's Friend.*

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693. A disposition to distress ourselves about trifles is greatly to be regretted: how foolish do such griefs appear when they are past! So also in a future state will appear the joys and sorrows which fill the mind of most men. We should guard against fretfulness, remembering the words of the Psalmist, "Fret not thyself, else shalt thou be moved to do evil."—*C. L.*

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694. Happy is the being who is sensible of the advantages of a religious retirement from the world, of a sacred tranquillity, where all the benefits to be derived from society impress themselves more deeply in the heart, where every hour is consecrated to the mild and peaceful virtues, and where every man, when he is on the bed of death, wishes he had lived!—*Zimmerman on Solitude.*

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695. Nothing can so uphold me in sorrow, nothing so ardently inflame my zeal, nothing make me stronger and more courageous, nothing more successfully preserve me from sin, than frequent and confidential intercourse with God, and the lively

remembrance of His majesty and goodness. If I often seek His countenance in retired devotion, I shall feel myself excited to appear always more faithful and more upright before Him. If I often consider the worth and the magnitude of His love; if I take to heart the sacred and unsearchable measures which He has adopted through Jesus Christ His Son, for my redemption and my sanctification; *if the number and the importance of His benefits become the repeated theme of my amazement, my gratitude towards Him will burn with redoubled heat,* my love will be augmented in fervency and sincerity, and my desire to render myself worthy of tenderness, such as that which God entertains for me, will receive unwonted energy and force. If I often lament to Him my frailties and transgressions, and petition His support, His Spirit will grant to me an impulse *towards Him,* and strength in goodness. If I often contemplate on His sanctity, I shall myself guard against wronging Him in my sins. My intercourse with this all-hallowed Being will already cause me to feel by anticipation a part of that blessedness which will be afforded to me in Eternity in the friendship and society of God.—Would it not be a procedure void of all defence, were I to sport with such felicity, or to be indifferent to so much

kindness? No, I will not act thus madly. I will, even this morning, begin to hold communion with God, and embrace the determination to persevere in this intercourse during the residue of the hours of the day. The distractions and the temptations of this life enforce the absolute necessity of seeking God in silent worship, and thus exalting the heart above all terrestrial falsehood and showy deceit. Let it then be my daily occupation to approach God in reverential prayer.—*Sturm.*

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696. The price and dignity of Christ's redemption, at once confounds the pride, and relieves the misery of man. How fallen must he be from God, how disordered and odious his nature, that should need so great a Mediator to recommend his repentance!—and on the other hand, how full of comfort, that so high a method, so stupendous a means, should be taken to restore him to a state of peace and favour with God!—*Law's Serious Call.*

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697. One is unwilling to speak of one's self; there is danger of pride and self-seeking in it: yet with a view to our Lord's glory, a sincere desire to exalt His grace and goodness, and to encourage fellow-Christians' confidence therein, a

poor sinner may speak of his experience. With tears of thankfulness I record the goodness of my Lord to the chief of sinners. Upwards of twenty years ago, when it pleased Him to call me by His grace, and make me happy in His love, my name was cast out as evil—friends became foes—their hands were against me—they withdrew their favours from me and derided me.—*Mason.*

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698. Not one uplifted supplicating glance was ever directed towards Heaven in vain. Angels who watch the steps of men for good, notice and record these tears and sighs, and upward looks and secret longings, and exultingly tell each other, that the "sinner prayeth." In Heaven the report circulates, and He who fills the Heaven of Heavens with the majesty of His glory, beholds and hears, and answers beyond all the expectations and hopes of His offending creatures, and by-and-by they have the witness within themselves, that the Lord is a prayer-hearing and prayer-answering God.—*Morning Meditations, by Aliquis.*

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699. Importunity at God's throne is always crowned with success.—*Christian's Friend.*

700. Not the ship that swiftest saileth,
But which longest holds her way
Onward, onward, never faileth,
Storm and calm to win the day;
Earliest she the haven gains,
Which the greatest stress sustains.

O'er life's ocean wide and pathless,
Thus would I with patience steer;
No vain hope of journeying scathless,
No proud boast to face down fear;
Dark or bright His Providence,
Trust in GOD be my defence.

Montgomery.

701.

THE DUKE OF WELLINGTON AND SIR ISAAC NEWTON,

to both of whom the title of great has been universally accorded. He whom the nations of Europe have unanimously hailed as the greatest warrior of modern times, has never sullied his great name by any acts of wanton cruelty or heartless bloodshed. Firmness of purpose, decision of character, justice tempered by mercy, and "that ascendancy of character which, uniting the energies of jealous and rival nations, enabled him to wield at will the fate and fortunes of mighty empires,"

are the characteristic traits of this model of unvarnished greatness.

Piety and humility were the two beautiful attributes of the illustrious astronomer. Whilst laying out a chart of the gorgeous tracing of the heavens, and tracking his path through the starry labyrinth, he declared that he felt like a little child picking up shells on the shore of the great ocean of truth. Gracefully and calmly he pursued the even tenor of his way, and said that all he had obtained for his intense studies was the knowledge of his own ignorance.

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702. Oh merciful affliction, and thrice happy and blessed afflictions, that are sent us! May they bring us nearer to God! No matter how sharply the rod may fall, it will never equal our deserts.

And what is sorrow, what is pain,
To that internal care
That breaks the conscious heart for sin
When sin is hated there?

Kind, loving, is the hand that strikes,
However keen the smart,
If sorrow's discipline can chase
One evil from the heart!

Aliquis.

703.

HYMN.

"Praise the Lord, O my soul, and forget not all his benefits."
Psalm ciii. 2.

O God of mercy! turn to me;
For all my hopes are fix'd on Thee;
'Tis Thou alone canst peace impart,
'Tis Thou that seest this sinful heart:
O God, Thy will be done!

Should I each earthly blessing know,
If joy should visit me below,
If in temptation or in pain,
Yet still I'll turn to Thee again:
O God, Thy will be done!

In sickness, poverty, or grief,
In trials past this world's relief,
O, e'en in the dread hour of death,
I'll strive to pray with latest breath,
O God, Thy will be done!

M. B.

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704. Tranquillity of mind and a smiling conscience are the gift of Heaven; and no enjoyment can bestow them, or compensate the loss when gone.—*Meikle's Solitude Sweetened.*

705. My God, my soul is vexed within me; therefore will I remember Thee concerning the land of Jordan, and the little hill of Hermon.

One deep calleth another, because of the noise of the water-pipes: all Thy waves and storms are gone over me.

The Lord hath granted His loving-kindness in the day-time; and in the night-season did I sing of Him, and made my prayer unto the God of my life.—*Psalm* xlii. 8—10.

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706. The favour of God is our best inheritance, the providence of God is our richest possession; the one can make us happy in spite of all misfortunes while we live, and the other can attend our posterity when we are no more.—*Meikle's Solitude Sweetened.*

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707. *Extract from a Journal of Capt. Grey, late of the* 83*rd regiment, now Governor of South Australia, written in the midst of dreadful sufferings and perils by sea and land.*

"It may be asked, 'If during such a trying period I did not seek from religion that consolation which it is sure to afford?' My answer is, 'Yes; and I further feel assured that, but for the support I derived from prayer and a frequent perusal

and meditation of the Scriptures, I should never have been able to have borne myself in such a manner as to have maintained discipline and confidence among the rest of the party; nor in all my sufferings did I ever lose the consolation derived from a firm reliance upon the goodness of Providence.'

"It is only those who go forth into perils and dangers, amidst which human foresight and strength can but little avail, and who find themselves, day after day, protected by an unseen influence, and ever and again snatched from the very jaws of destruction by a power which is not of this world, who can at all estimate the knowledge of their own weakness and littleness, and the firm reliance and trust upon the goodness of the Creator which the human breast is capable of feeling. Like all other lessons which are of great and lasting benefit to man, this one must be learnt amid much suffering and woe; but having learnt it, it is but the sweeter from the pain and toil which are undergone in the acquisition."

Again, whilst, in the midst of unparalleled dangers and difficulties, he was considering which of three plans of operations he should decide upon; he writes thus:—

"I determined not to decide hastily between these plans, and in order more fully to compose my mind, I sat down, and read a few chapters of the Bible.

"By the influence these imparted, I became perfectly contented and resigned to our apparently wretched condition, and again, rising up, pursued my way along the beach to the party. It may be here remarked by some, that these statements of my attending to religious duties are irrelevant to the subject, but in such an opinion I cannot at all coincide. In detailing the sufferings we underwent, it is necessary to relate the means by which those sufferings were alleviated; and after having, in the midst of perils and misfortunes, received the greatest consolations from Religion, I should be ungrateful to my Maker, not to acknowledge this, and should ill perform my duty to my fellow-men, did I not bear testimony to the fact, that under all the weightier sorrows and sufferings that our frail nature is liable to, a perfect reliance upon the goodness of God, and the merits of our Redeemer, will be found a sure refuge, and a certain source of consolation."

HYMN[1].

708. Sun of my soul, Thou Saviour dear,
It is not night if Thou art near;
Oh, may no earth-born clouds arise,
To hide Thee from Thy servant's eyes!

When the soft dews of kindly sleep
My wearied eye-lids gently steep;
Be my last thought—"How sweet to rest
For ever on my Saviour's breast!

Abide with me from morn till eve,
For without Thee I cannot live:
Abide with me when night is nigh,
For without Thee I dare not die."

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709. *If any man have not the Spirit of Christ, he is none of His.* Rom. viii. 9.

This is one of the most awful truths in the Bible. He who hath not the Spirit of Christ, doth not know Christ, will not believe on Him, cannot love Him. Then that dreadful sentence

[1] Mrs. C., a pious lady, eighty-seven years of age, lately sent this interesting hymn to her son, a friend and brother officer of mine, to get by heart, and repeat at night when he could not sleep, as she usually did. The Compiler will follow her advice.

stands out against him; living and dying so, it will certainly fall upon him. "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha;" that is, under the most dreadful curse, till the Lord cometh to execute the severest vengeance. 1 Cor. xvi. 22. Jesus, Master, save us from this. Holy Spirit, rather let us be destitute of every blessing, than want love to Christ. Oh! shed a Saviour's love abroad in our hearts, and that shall kindle ours. What is it to have the Spirit of Christ? How may we know that we have the Spirit of Christ? Consider the appellation here given, "the Spirit of Christ." This will greatly help us to solve these questions. You may perceive the spirit a man is of, by his temper and conduct. The men of this world have the spirit of the world, their walk and conduct show it. They set their affections on, seek all their happiness in, and expect all their comfort from the riches, honours, and pleasures of this world. So it is with us all by nature. We have not the Spirit of Christ. But when the fulness of time comes, according to his covenant engagements with God the Father and God the Son, God the Spirit is pleased to visit our souls. Then He opens our eyes, to see both our own sin and misery, and to behold the righteousness and happiness

there is in Christ. He enables us to believe in Christ, to savour the things of Christ, and to cry out, None but Christ, none but Christ be my portion, in time and to eternity. Have we a sigh in our hearts after Christ, to be our wisdom, righteousness, sanctification, and redemption? This is of the Spirit of Christ. Do we groan under a body of sin and death, and cry out, Oh, wretched that we are! who shall deliver us? Do we thank God for Jesus Christ, as the only Saviour, justifier, and deliverer? We have the Spirit of Christ. Can we come to a Throne of Grace, seeing ourselves miserable sinners, yet believing the blood of Jesus Christ cleanseth from all sin, and the righteousness of Christ justifies from all condemnation, and therefore cry, God be merciful to me a sinner—Jesus, save me, or I perish? This is from the faith of Christ, this is the prayer of faith, the Spirit of Christ has inspired it. Do we delight to hear of Christ, to have fellowship with Him, to live upon Him, to walk with Him, and to have the power of His grace subdue the power of sin in our hearts, lips, and lives? Verily we have the Spirit of Christ. The Spirit lusteth against the flesh, so that ye cannot do the things that ye would. *Gal.* v. 17.—*Mason.*

710. It is our duty to do all we can to save our own lives, and those of our fellow-creatures. For this end it is very necessary to keep the mind free from alarm. Now there is no way so sure of warding off the fear of death as the answer of a good conscience towards God, and the hope of forgiveness and life eternal through Jesus Christ our Lord. I beg of you, therefore, to think seriously of your spiritual state, and to endeavour to ascertain whether, if it should please God to call you away at this time, you might have a good hope founded on the Eternal Truth of God's Word, that you would be saved through Jesus Christ. This is the most needful inquiry that you or any human being can ever make. No concern can be of equal importance to you as the salvation of your soul in eternity.—*F. H.*

711. Peace then, my soul! for Christ knows best,
Either to give or to withhold:
On Him still wait, on His word rest;
Against thy fears be firm and bold.

Mason.

My Military and Naval readers will permit me to observe, that, although I have said all I wished to advance in my *Address*, yet aware

how thoughtless soldiers and sailors generally are, I cannot refrain from once more entreating and imploring them to make a practice of frequently and solemnly meditating on that eternal hereafter that awaits them; and in their supplications at the Throne of Grace, frequently to urge the request embodied in *Ray's* Evening Prayer, "Let none of us be so hardened by the deceitfulness of sin, as to put off our repentance till the time of sickness or old age."

You, my readers, who are military or naval men, must have often followed your officers in all the conflicts and dangers of battle with the enemies of your country, and now I would call on you to follow their good example in fighting manfully under the banner of Christ, against the sins and snares of the world, the flesh, and the devil.—Whether you may know it or not, I can assure you that a new order of things is daily stamping its character on the army and navy of our country; and that where formerly but *one* truly serious Christian officer could be seen, there are a *hundred* to be found at this moment. This is a circumstance which gladdens every Christian heart, and bids fair to call down a blessing on the future services of our armies and fleets whenever they shall be sent forth in defence of our land.

Bear in mind, my reader, how repeatedly you are called upon in the Scriptures to repent and turn unto the Lord—and how graciously He assures you of His pardon and mercy in such language as the following:—

"*Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*"—Isa. i. 18.

"*Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.*"—Isa. lv. 7.

"*Amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent Him of the evil that He hath pronounced against you.*"—Jer. xxvi. 13.

"*If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live? Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.—For I have no pleasure in the death of him that dieth,*

saith the Lord God: wherefore turn yourselves, and live ye." Ezek. xviii. 21. 23. 30, 32.

Having frequently turned my thoughts to those various afflictions which many of you must at times suffer from ill health or advancement in years, from wounds received in battle, or from privations endured in gone-by days,—and knowing from my own experience, that at these seasons man needs consolation which this world can neither give nor take away,—I have selected for your instruction and encouragement a few characters, whose lives were pious, or whose deaths took place under peculiarly trying circumstances.—These I shall bring forward for your encouragement, that you may not faint under your trials, or think some strange thing has befallen you when visited with any heavy calamity. When, however, we talk of sufferings, let us ever remember that the Greatest Sufferer that heaven or earth ever witnessed, or will again behold, was the dearly beloved Son of God himself.

CHEVALIER BAYARD[1] was a knight of the fifteenth century, and so religious and brave, his conduct so exemplary in every respect, and his

[1] The French have a superb eighty-gun ship named the Bayard, after the good Knight.

character so much admired and appreciated, that his history has been translated into every European language; and he is known throughout Europe, without his name being mentioned, as the good knight, without fear and without reproach, or *sans peur et sans reproche;* he was wounded in a most dreadful way in a retreat before the Spaniards. He might have been carried from the field of battle, but was in such great pain, that he begged to be allowed to remain and die quietly: he, of course, was taken prisoner by the enemy, who treated him as if he had been their brother, from the knowledge they had of his character. I bring him forward to show, that the memory of a good man is as much appreciated as that of the brave, and that their afflictions are as great, and sometimes greater, than those of the vicious; and also that even the good knight looked back on his past life with pious regret, and trusted alone for salvation to the mercy of the King of kings, through Jesus Christ our Saviour.

This brave man was asked, What inheritance a father ought to leave his children? "Virtue and knowledge,—those inestimable riches which fear nor rain, nor wind, nor tempest, nor human wrongs."

Address of Chevalier Bayard to his Friend just before he died.

My friend Jacques, cease thy mourning; it is God's will to take me out of this world: by His favour I have abode long therein, and received blessings and honours more than are my due. The only thing which makes me loth to die is, that I have not done my duty so well as I ought; and in good sooth, I hoped, had I lived longer, to have grieved for my past transgressions. But since it hath fallen out thus, I implore my Creator, of His infinite mercy, to have compassion upon my poor soul: and I entertain a hope that He will hear my prayer, and, through His great and incomprehensible goodness, will forbear to deal with me after the rigour of justice.

The last Prayer of the good Knight.

My God! I am assured that Thou hast declared Thyself ever ready to receive into mercy, and to forgive, whosoever shall return to Thee with a sincere heart, however great a sinner he may have been. Alas! my Creator and Redeemer, I have grievously offended Thee during my life, of which I repent with my whole soul. Full well I know, that had I spent a hundred years in a desert on bread and water, even that would not

have entitled me to enter Thy kingdom of Heaven, unless it had pleased Thee, of Thy great and infinite goodness, to receive me into the same: for no creature is able in this world to merit a reward. My Father and Saviour! I entreat Thee to be pleased to pass over the faults by me committed, and show me Thy abundant clemency instead of Thy rigorous justice.

Miserable they
Who here entangled in the gathering ice,
Take their last look of the descending sun;
While full of death, and fierce with tenfold frost,
The long—long night, incumbent o'er their heads,
Falls horrible. Such was the Briton's fate,
As with first prow (what have not Britons dared!)
He[1] for the passage sought, attempted since
So much in vain, and seeming to be shut
By jealous nature with eternal bars.
In these fell regions, in Arzina caught—
And to the stormy deep his idle ship
Immediate seal'd, he with his hapless crew,
Each full-exerted at his several task,
Froze into statues; to the cordage glued
The sailor, and the pilot to the helm.

Thomson's Seasons.

[1] Sir Hugh Willoughby.

What a field for meditation! Who can read Thomson's fine description of the fate of Captain-General and Admiral[1] Sir Hugh Willoughby and his crew, without feelings of pity and horror? By tradition in his family, he was a pious and placid man. There is a fine statue of him at the parish church of Willoughby-upon-the-Wolds, Nottinghamshire, and a full-length portrait of him at Wollaton, the seat of the Right Hon. Lord Middleton, who lately sent a fine copy of it to the Picture Gallery of Greenwich Hospital.

In Campbell's Lives of the Admirals he is thus spoken of:—"It is now fit to say something of Sir Hugh Willoughby, Admiral of that expedition into the northern seas which produced the important discovery of the trade to Archangel and the Russian empire. His ship (the Admiral), called the 'Bona Esperanza,' was sheathed with lead, to preserve her from the worms,—she was 120 tons; the 'Bona Venture,' 160 tons, Captain Richard Chancellor; the third, the 'Bona Confidentia,' of 90 tons, Cornelius, master: they cleared Gravesend upon the 18th of May, 1553. The Admiral, Sir Hugh Willoughby, had all the qualities that could be desired in a commander: he was descended from an honourable family,

[1] So styled in his commission.

was a man of great parts, much experience, and unconquerable courage; yet unfortunate in this undertaking.

"In the beginning of the month of August he lost sight of Captain Chancellor; and about the same time discovered Greenland: and then, finding the weather intolerably cold, the year far spent, and his ship unable to bear the sea, he put into the haven of Arzina, in Lapland, on the 18th of September, and there provided the best he could to have passed the winter. It appears by a will which was found in the ship, that Sir Hugh and most of his company were alivé in January, 1554, but soon after they were all frozen to death; their bodies being found the next summer by some Russian fishermen, who repaired to that coast; as also the original journal of Sir Hugh, from whence these particulars are taken. Captain Cornelius and his crew shared the same fate."

In article VI. of Instructions to Sir Hugh (which were very curious and interesting) it was ordered that morning and evening prayers, with the regular services, should be read in every ship daily: in the Admiral's ship by the minister, whose name was Stafford; and in the others by the officers: and the Bible to be read devoutly.

There were also very strict regulations against

"carding, dicing, and such other devilish games." —*From Memoir of Francis Willoughby, or Willughby, F.R.S. the Naturalist, lately published, and will appear at an early period in a volume of Sir William Jardine's Naturalist's Library.*

A PRAYER

Composed by the celebrated naturalist Ray, on the occasion of the death of his friend, Francis Willoughby, F. R. S. of Middleton Hall, Warwickshire, which took place on the 3rd of July, 1672; himself also an eminent naturalist, and author of various works.

O Lord, Thou hast been pleased to make a sad breach among us, to deprive us of our most dear friend and relation, a person that was to some of us as the light of our eyes, the joy of our hearts, the greatest outward comfort of our lives. Give us a sanctified use of this heavy affliction; and when our hearts are moved and affected with a sense of our loss, give us to consider our sins, and to spend some part of our tears in lamenting them. Give us to consider the vanity and uncertainty of our lives, and the emptiness and insufficiency of all things here below to satisfy the desires of our immortal souls. Comfort, O Lord, and support

the hearts of Thy servants, who have the greatest interest in this loss; and be Thou pleased also to counsel and direct them. Give us all, upon this occasion, to consider our latter end, and to prepare for it; to wait all the days of our appointed time till our change come; to consider that we can die but once, and after death comes judgment; that upon this moment depends Eternity; that as the tree falls, so it lies; as death leaves, so shall judgment find us; as we spend a few days here, so it will be with us for ever hereafter; that we shall all appear before the judgment-seat of Christ, to receive, according to what we have done in the body, whether it be good or whether it be evil. Help us, therefore, to work while we have the light and the day, because the night comes, in which no man can work; and to pass the time of our dwelling and sojourning here in fear. And for Thy deceased servant, give us to imitate his *meekness and humility, his temperance and sobriety, his exemplary chastity and purity, his dutifulness and obedience, his justice and righteousness, his faithfulness and constancy, his patience and submission to Thy will, and all those other eminent graces and virtues, wherewith Thou wert pleased to beautify and adorn his soul;* that so we, together with him, may, after this life is ended, be made par-

takers of Thine Everlasting Kingdom and Glory in the world to come.

If ever any man had temptations to the pride of birth, it was Francis Willoughby, the authentic and unbroken records of whose family carry his descent, by his grandfather's side, up to the Conquest, through a succession scarcely ever descending, for any great length of time, beneath the level of nobility, and including in its progress alliances with the *chief sovereigns of Europe*. But Francis Willoughby was aware that, as far as concerned himself, this was an accidental distinction,—that he derived no worthiness from the virtues of his ancestors,—and that, as ever he would support the hereditary honours of his family, and avoid those honours becoming a reproach to himself, he must "labour after what might render him more deservedly honourable, and more truly to be called his own, as being obtained by the concurrence at least of his own endeavours." His estimate of the advantages of fortune were equally just [1].

He died at the early age of thirty-seven, and left two sons. His character was so pious, and so highly appreciated, that after his death his eldest son, Francis, at the early age of ten, was made a Baronet by King Charles, as an honour,

[1] He had immense possessions, including Wollaton and Middleton.

no doubt, to the memory of his father; and upon his death, Thomas, the younger son, was made a peer by Queen Anne, with the title of Lord Middleton.—*Memoir of Francis Willoughby, F.R.S.*, by the *Rev. J. F. Denham, M.A. F.R.S., Rector of St. Mary Le-Strand, Westminster;* a copy of which was presented by the author to the Royal Society.

A beautiful exotic was named after Francis Willoughby; and as Sir William J. Hooker, F.R.S. &c., Superintendent of the Royal Botanical Gardens at Kew, with his usual urbanity, was so kind as to give me an account of it, and also permission to publish it, I annex his note[1].

The marble busts of Francis Willoughby and Ray stand opposite to each other in the library of Trinity College, Cambridge; and there is a por-

[1] The name *Willughbeia*, as a genus in botany, was first applied by Schreber, to a shrub of French Guiana, bearing an esculent fruit. But that plant having been previously called *Ambelania*, by Aublet, the appellation has been given to some climbing, and usually cirrhiferous, plants of the East Indies, by Dr. Roxburgh. The original species, *W. edulis*, bears, as its name implies, eatable fruit, and yields from every part of it a milky viscid juice, which on exposure to the air constitutes an inferior kind of Caoutchouc. A fine figure of this is given in "Roxburgh's Plants of Coromandel," vol. iii. tab. 282; and a second species, *W. Martabana*, is published in Dr. Wallich's splendid "Plantæ Asiaticæ rariores," vol. iii. tab. 272. To this group of plants the name must be retained, although it may be observed that by Necker, the genus *Milcania*, and by Scopoli that of *Fagræa*, have been called *Willughbeia*. See "Don's Miller's Gardener's Dictionary," vol. iv. pages 101, 2; also "Sweet's British Flower Garden."

trait of the former at Wollaton Hall, Nottingham, from which an engraving, now in his Memoir, has been taken.

[It is said in the second commandment: "for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My Commandments." Therefore, as Sir Hugh Willoughby, Ray, and Francis Willoughby, were such pious Christians (and as our forefathers or ancestors were the same), I hope, if it is not presumption or egotism, that that mercy will be extended to the most distant branch of their family, and which I have experienced from my youth up to this day, *unworthy as I am of it.*]

A MORNING PRAYER USED BY RAY.

Assist us, O Lord, in all good undertakings, in the services we are this day to perform. Help us to mind and attend the business we are about, to wait upon Thee without distraction, and not to suffer our thoughts to wander about other objects, that we may not be of the number of those who draw near to Thee with our lips, when our hearts are far from Thee; but that we may serve Thee with purpose of heart, with intention

of mind, and with true zeal and devotion; that so we may offer up unto Thee spiritual sacrifice, pleasing and acceptable, by Jesus Christ, our blessed Saviour and Redeemer.

AN EVENING PRAYER, ALSO BY RAY.

O Lord our God, the Father of mercies, and God of all consolations, by whose gracious Providence it is that we, Thy most unworthy servants, have been preserved this day; we desire to acknowledge Thy Fatherly goodness to us, and to offer up our evening sacrifice of praise and thanksgiving for all Thy undeserved mercies vouchsafed unto us; and with shame and sorrow do we acknowledge and confess our manifold sins and transgressions. Help us to deny ourselves, and to take up the cross and to follow Thee, our blessed Saviour, God manifest in the flesh to destroy the works of the devil. Let none of us be so hardened, through the deceitfulness of sin, as to put off our repentance till the time of sickness or old age; but give us grace to seek Thee now, while Thou mayest be found, and to call upon Thee while Thou art nigh, and to work while we have the light, because the night cometh in which no man can work.

What a lesson this is to ambitious and aspiring characters, seeking glory and honour in the cannon's

mouth, who think that every victory will immortalize the conqueror! How many great battles have been gained, both by land and sea, since these two peaceful and meek men existed! and yet the names of those who commanded them, entirely forgotten, when most likely those of the above will be familiar to every man of literature in Europe, as long as time exists; and I may with safety assert, that every public library in Europe possesses Ray's Willoughby on Ornithology, &c.

Sir Walter Raleigh was one of the greatest men of his age. His life, by P. F. Tytler, ought to be read by every young officer; his portrait is in Greenwich Hospital.—Just before he departed this life, he wrote upon a blank leaf of his Bible the following verses:—

E'en such is time, that takes on trust
Our youth, our joys, our all we have,
And pays us but with age and dust:
Who in the dark and silent grave,
When we have wander'd all our ways,
Shuts up the story of our days!
But from this earth, this grave, this dust,
The Lord shall raise me up, I trust.

The following beautiful hymn was also composed by Sir Walter:—

Rise, O my soul, with thy desires to Heaven,
And with divinest contemplation use
Thy time where time's eternity is given,
And let vain thoughts no more thy mind abuse,
But down in darkness let them lie;
So live thy better, let thy worse thoughts die.

And thou, my soul, inspired with holy flame,
View and review with most regardful eye
That holy cross, whence thy salvation came,
On which thy Saviour and thy sin did die;
For in that sacred object is much pleasure,
And in that Saviour is my life, my treasure.

To thee, O Jesus, I direct my eye,
To thee my hands, to thee my humble knees;
To thee my heart shall offer sacrifice;
To thee my thoughts, who my thoughts only sees,
To thee myself, myself and all I give,
To thee I die, to thee I only live.

SIR RALPH ABERCROMBIE

Was mortally wounded on the 21st of March, 1801, in Egypt. General Hutchinson, who succeeded to the command of the army, thus feelingly expressed himself in his despatch: "Were it per-

mitted to a soldier to regret any one who has fallen in the service of his country, I might be excused for lamenting him more than any other person; but it is some consolation to those who tenderly loved him, that as his life was honourable, so was his death glorious. His memory will be recorded in the annals of his country,—will be sacred to every British soldier,—and embalmed in the recollection of a grateful posterity."

SIR JOHN MOORE AT THE BATTLE OF CORUNNA.

He was carried from the field, mortally wounded. It was nearly dark before he reached Corunna, and met Colonel Anderson, one of his staff, who, seeing his General borne from the field of battle for the *third* and *last time*, and steeped in blood, became speechless with anguish. Moore pressed his hand, and said, in a low tone, "Anderson, don't leave me." He died almost immediately afterwards, surrounded by his staff and friends; and in his last moments, like Wolfe and Abercrombie, had the satisfaction of knowing that he had gained the victory. He was buried the same night in the ramparts [1].

[1] Marshal Soult, who commanded the French army, erected a monument to Sir John Moore at Corunna.

Extract of a letter from the Earl of Hopetoun, who commanded the army after Sir David Baird was severely wounded.

"Audacious, off Corunna, Jan. 16th, 1809.

"To you, who are well acquainted with the excellent qualities of Lieutenant-General Sir John Moore, I need not expatiate on the loss the army and his country have sustained by his death. His fall has deprived me of a valuable friend, to whom long experience of his worth had sincerely attached me; but it is chiefly on public grounds that I must lament the blow. It will be the consolation of every one who loved or respected his manly character, that, after conducting the army through an arduous retreat with consummate firmness, he had terminated a career of distinguished honour by a death that has given the enemy additional reason to respect the name of a British soldier. Like the immortal Wolfe, he was snatched from his country at an early period of a life spent in her service; like Wolfe, his last moments were gilded by the prospect of success, and cheered by the acclamation of victory: like Wolfe, also, his memory will for ever remain sacred in that country which he sincerely loved, and which he had so faithfully served.

(Signed) JOHN HOPE."

"To Lieut.-General Sir David Baird, &c."

GENERAL ROBERT ROSS

On his march to Baltimore received a wound which was mortal; he fell into the arms of his aid-de-camp, and lived only long enough to name his wife, and to commend his family to the protection of his country.

It is impossible to conceive the effect which this melancholy spectacle produced throughout the army. By the courteousness and condescension of his manners, General Ross had secured the absolute love of all who served under him, from the highest to the lowest; and his success on a former occasion (at Washington), as well as his judicious arrangements on the present, had inspired every one with the most perfect confidence in his abilities.—*Gleig's Campaigns in America.*

GENERAL THE HONOURABLE SIR EDWARD PAKENHAM,

The brave commander of the forces, who never in his life could refrain from being at the post of honour, and sharing the danger to which the troops were exposed. As soon as from his station he had made the signal for the troops to advance, he galloped on to the front, to animate them by his presence, and he was seen with his hat off, en-

couraging them on the crest of the glacis: it was there (almost at the same time) he received two wounds, one on the knee, and another, which was almost instantly fatal, in his body. He fell in the arms of Major (now Colonel Sir Duncan) Mac Dougal, his aid-de-camp.—*Official Letter of Sir John Lambert, at Orleans* [1].

NOTE.—The above four Generals were the only Commanders-in-chief who were killed during the two wars, but fifteen others also lost their lives in battle, and all had public monuments erected to their memories in St. Paul's.

My surprise is not at the great number killed, but how any can escape; mounted as they are, surrounded by their staff, and heading the troops to the bayonets of the enemy.

The brother of the Honourable Sir Edward Pakenham (William) commanded the Madagascar, of thirty-eight guns, in 1811. Having on board nearly four hundred souls, he was obliged to run for the harbour Lough Swilly, in a gale of wind on a dark night. The ship struck, and every soul on board perished. He was deeply regretted by all who knew him, and he was a

[1] It is only from Gleig's "Campaigns in America" that the reader can comprehend the critical situation of this gallant little army after its failure upon the lines, and it was owing to General Lambert's great abilities, through the mercy of the Almighty Lord, that it was preserved and embarked in safety.

heavy loss to me as an old esteemed messmate and particular friend[1].

THE RIGHT HON. GENERAL SIR DAVID BAIRD.

Of the benevolence and kindness of his disposition, no one who knew him in private life could ever doubt. It was manifest in his look and manner, no less than in the daily—we might almost say hourly—proofs he afforded of his desire to relieve, assist, and comfort the distressed. He had indeed 'joy and delight' in deeds of beneficence and mercy.

Many, indeed, had been the scenes in which the stern calls of duty required him to suppress the workings of such feelings for a time, when, amidst the shouts and defiance of opposing hosts, it was his DUTY to lead his troops to battle, to bloodshed, and to death. But those scenes had passed away, and he who was remembered as the lion in the field, was now seen in the privacies of domes-

[1] I often think of his loss, who, like my friend Duncan, was cut off in a moment, but, I am much afraid, in a very different state of mind; for at the period of his death, as above, nothing was heard of or felt in the Navy but that excitement which leads to honour and vain-glory; and the dawn of piety had not yet beamed on the profession. Very different was its state at the time of poor Duncan's death in 1835, when the *élite* of the Navy came openly forward, professed the Gospel, attended prayer-meetings, &c. &c.

tic retirement, seeking his favourite occupation in the kindest contrivances, and the tenderest endeavours to relieve, to comfort, and make happy all who came within the sphere of his benign influence.

While he thus sought to fulfil the second great commandment, he was seen to be under a deep-grounded conviction of the still higher and more important obligations of the first.

He saw his end approaching without distraction, without fear, and with all the calmness and dignity which settled hope inspired; and with a full confidence in the merits of his Redeemer, he waited the somewhat tardy advances of his last enemy, till the appointed hour came which released the spirit from its shattered mansion.—*Life of Sir David Baird, by Theodore Hook.*

One expression in the inscription on a tablet raised to his memory by his friends in the parish-church of Crieff, N.B., struck me forcibly:—"He was a father to the poor; and the cause which he knew not, he searched out." (Job xxix. 16.)

NELSON.

"Vanguard, off the mouth of the Nile,
"August 3rd, 1798.

"MY LORD,

"ALMIGHTY GOD has blessed his Majesty's arms in the late battle, by a great victory over the fleet of the enemy, whom I attacked

at sunset on the first of August, off the mouth of the Nile [1].

(Signed) "NELSON."

"To the Right Honourable Lord St. Vincent."

The under-written prayer was scarcely dry on the page of Nelson's journal when he entered into the engagement of the Nile:

"May the great God whom I worship, grant to my country, and for the benefit of Europe in general, a great and glorious victory; and may no misconduct in any one tarnish it; and may humanity after victory be the predominant feature in the British fleet! For myself individually, I commit my life to Him that made me; and may His blessing alight on my endeavours for serving my country faithfully! To Him I resign myself, and the just cause which is entrusted to me to defend. Amen."—*The Ocean, by Aliquis.*

[1] Had Lord Nelson survived his victory of Trafalgar, there can be no doubt but that his letter would have been written in the same fine and pious style as Lord Collingwood's, which was so much admired, particularly by the Clergy.

It is said by the historian, that Lord Nelson showed great judgment in following up the example set by the great Lord Rodney, of giving in his official letter praise to the King of kings for his victory; and it is natural to suppose that the latter followed the pious letter of the great Duke of Marlborough upon his victories of Blenheim, Ramilies, and others.

Every successful fleet or squadron action subsequent to that of the Nile was also detailed by the different Admirals with the same feelings of thanksgiving and piety.

ADMIRAL LORD GAMBIER

On the first of June commanded the Defence, and was the first to cut through and break the enemy's line, passing between the seventh and eighth ships, and engaged them to leeward. This gallant and conspicuous achievement was viewed with admiration by both fleets, and he was considered the hero of this great battle. The Defence became a particular object of attention with the enemy, and had successively two, three, and even four ships engaging her at one time.

He was with Earl Cathcart at the taking of Copenhagen and the Danish fleet, for which service he was made a peer. In his official letter, reporting their success, he makes use of the following expression :—"I am happy on this occasion to express the warm sense I entertain of the cordial co-operation of the army, by whose exertions, with the favourable concurrence of *circumstances, under Divine Providence,* ever since we left England, our ultimate success has been more immediately obtained." His lordship commanded the Channel fleet; and in his attack on the enemy in the Basque Roads destroyed four ships of the line. The commencement of his letter is as follows :—"*The Almighty's favour to his Majesty and the nation has been strongly marked in the success He has been pleased to give to the operations of his*

Majesty's fleet under my command."—Ralfe's Naval Biography.

"While firm in maintaining what he believed to be the essential truths of the Gospel, *he laid no stress on minor differences in religion, but was ready to extend the right hand of fellowship to all, of whatever denomination, who 'loved the Lord Jesus Christ in sincerity and truth.'*

"*Firm,* did I say, in maintaining the truth? Yes, my brethren, and *he did maintain it,* through evil report and good report; he bore the burden and heat of that day, when *he stood almost* alone in the British Navy as the bold, unshrinking Professor of the truth as it is in Jesus!—And many were the shafts of ridicule, and bitter were the taunts of scorn, that were levelled at him for his then unprecedented zeal in his Divine Master's cause: but those fiery darts were quenched by the shield of faith: he bore them with the same calm fortitude which he is said to have displayed when engaged in the fiercest of the hostile fight, or when in imminent danger of shipwreck.

"*Thank God, the reproach of irreligion is now being wiped away from the navy of Great Britain*[1],

[1] And it would be strange, if the military and navy were not reformed: for where is the religious or charitable institution, or the benevolent bazaar or fancy-fair, that is not patronized by her gracious Majesty, Queen Victoria, the Dowager Queen Adelaide, Prince Albert, Her Royal Highness the Duchess of Kent, and

and he, whose bright example we are contemplating, lived to see a goodly number of that gallant profession, men of prayer, men of one book, living in the fear of God, and glorying in the cross of Christ.

"And here I feel it right to mention, lest I should be thought to present one of those faultless characters that the world never saw, and I do it to the glory of God's grace—that his temper is said to have been naturally very warm, and irritable, and impatient—but that the genuine influence of religion had so softened and sanctified it, that he became eminently mild, and gentle, and forbearing, and kind.

"The blessing of the widow and the fatherless, and of many who were ready to perish, came upon him. He was a friend indeed! and so numerous were the demands upon his bounty, that I have often wondered where he could find resources to meet them, and I have almost thought, his purse, like the widow's cruse, must have been miraculously replenished."—*Extracts from a Sermon preached by the Rev. Edward Ward, M.A., at Iver, Bucks, on the occasion of the death of Lord Gambier*[1], *April 28th,* 1833.

the Royal Family, with the nobles and gentry of the country? I will not speak of cities, towns, or villages, but where is the hamlet which has not its Dorcas or Lydia? (Acts ix. 36, and xvi. 14.)

[1] As the French have a line-of-battle ship named the Bayard, after the good knight, as already stated, let us anticipate that we may have a Gambier.

LORD DE SAUMAREZ

Commences his official letter of the unique and unparalleled and admirable action off Cape Trafalgar, thus :—

"Cæsar, off Cape Trafalgar,
"July 13, 1801.

"SIR,—It has pleased the ALMIGHTY to crown the exertions of this squadron with the most decisive success over the enemies of their country."

His last illness.—It was now apparent, that he was impressed with the belief, that the time of his departure was at hand; for he seemed as if taking a farewell of terrestrial objects, and resigning his soul to his Maker and Redeemer.

More than once he exclaimed, "I am the resurrection and the life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." What comfort! "shall never die!" he repeated, in a manner which showed the hope he himself entertained of a blessed immortality.

Like Lord Gambier, he was munificent in the extreme in his acts of beneficence and charity: amongst others, he built a church in his native island (Guernsey) at his own expense, having four hundred free sittings for the poor.—*Sir John Ross's Life of Lord de Saumarez.*

THE HON. SIR GEORGE GREY, BART.

Late Commissioner of Portsmouth Dock-yard, had seen a great deal of service under Earl St. Vincent[1]; was Captain with him in his great victory, and was marked throughout the British navy as an officer who every where, in all situations, proved himself a sincere, consistent follower of the Lord Jesus Christ.

In the year 1795, the kind providence of a Heavenly Father blessed him with a most active, affectionate, and pious wife in Miss Whitbread, at present the Hon. Dowager Lady Grey, whose unwearied Christian labours among naval men of all ranks during the long period of the Commissioner's residence at Portsmouth, were at once a delight to her brave and Christian husband, and a most extensive blessing to the officers and seamen of our fleets. I have indeed heard my friend (though it is presumption my calling him so) the author of the Retrospect[2] say, that as far as instruments were concerned in spreading real vital religion among the officers and crews of our navy during the late long war, he considered Sir George and

[1] Vide Marshall's Biography.

[2] This invaluable work has gone through eighteen editions. Also, author of "The Ocean," "Morning Meditations," "Evening Meditations," "The Doctrinal Testament," "The Village Observer," "The Village Pastor," "The Village Church-Yard," and various others.

Lady Grey to have been more extensively useful than any other two individuals in the kingdom. There are three verses in Deuteronomy, ch. vi. 5—7, which few persons in a public situation, like that of Sir George, have carried more into practice than he did. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

CAPTAIN HENRY LAMBERT.

Amongst examples of great affliction, I cannot help quoting my old friend, the noble-minded Captain Henry Lambert. No man was ever more beloved by all classes in the service, whether by his brother officers, or those of his own ship and men; and for the most simple reason, because he himself loved every body. With an endeared wife, child, and family, and numerous and firm friends, rank, youth, and health, it is natural to suppose that he looked forward to many happy years; but it pleased the Almighty, the great controller of events, to order it otherwise. He fought more

single frigate battles than any officer in the British Navy: in his first and finest action, he saved his ship by a most gallant defence against an enemy double his force in every respect; in the second, he took his frigate; in the third, he was obliged to surrender the 'Iphigenia,' under the most distressing and afflicting circumstances, so well described by his Excellency the Governor-General of India, (Earl Minto, K. B., &c.) in a letter to Sir Robt. Farquhar, Governor of the Isle of Bourbon:

"*However deeply I regret the failure of this attack, it is yet satisfactory to reflect, that the result of it is alone to be ascribed to the operation of causes beyond the control of human foresight and precaution, while it affords another and distinguished instance of that spirit and heroism which characterize the British Navy, and which has attached to it a species and degree of glory, which fortunate events alone cannot confer. Courage which survives hope, and unbroken spirit under such complicated evils as those of the 23rd of August, are the highest efforts of human character.*"

And worthy, indeed, was Captain Lambert of the encomium paid to him in this extract. In his fourth action he was wounded unto death, and his ship again captured.

Mr. Jay, in his Lectures, which have been read to me for the last eight years, says, that "it is

one of the great mysteries of life that good men are cut off, and the wicked allowed to remain."—With all humility, I am of a different opinion: I think it is from the great mercy of the Almighty, that the former are taken from the troubles of this world, and received into Heaven; and the latter given time for repentance[1]. Had I been called upon to render up my soul, when my friend Lambert and I were in battle together, and when I partook of neither faith, hope, nor charity in the slightest degree, where should I have been? But Lambert was a very different character, and I have every reason to believe and hope was better prepared for the awful change than most men.

As I anticipate, if only from curiosity, that the inmates in Chelsea and Greenwich Hospitals will read this little work, (and, no doubt, a number of them were in some of the four battles with him,) it may be gratifying to them to know that all are well recorded in the "Naval Histories of England," and duly and highly appreciated.

[1] See Isaiah lvii. 1, and paragraph numbered 330 of this volume.

THE CHANGE.

At honour's call to meet the foe,
A bold commander led the brave:
He laid his fierce opponents low,
And proudly swept the boundless wave:
He won the praise of mighty men;
A hero—yet an *outcast then!*

Behold that conqueror enroll'd
Beneath the banner of the Cross,
With hand so daring, heart as bold,
He counts his former gains but loss.
With contrite spirit see him bow,
A hero—but a Christian *now!*

Oh Thou that dost o'er all preside,
In peace, in war omnipotent;
Thou, who alone canst vanquish pride,
And make the heart of stone relent,
To Thee be all the glory given,—
All praise on earth, all praise in Heaven.

C. H——e.

Again, O God, has Thy inexpressible goodness prolonged my life to another morning. With a deeply affected heart I adore Thy mercy, through which I have been preserved till the present moment. My life was in Thy hand while

I slumbered during the past night: and Thy gracious superintendence alone has removed from me danger and death, and guarded and maintained my existence; for the watchman waketh in vain, if Thou keepest not the city. Be then, with grateful heart, devoted to Thee that life which is the gift of Thy benevolence. Accept from me this offering, which I lay down before the Throne of Thy Omnipotence, and let the thanks please Thee which I consecrate to Thee at this matin hour. O! how much do I wish, ever-to-be-worshipped God, that my praise might be as ardent, my thanks as loud, and my prayers as full of reverence, as is the devotion of those enlightened spirits that encircle Thy Seat of Majesty! Do Thou Thyself sanctify my devotion; infuse into it the fire, the vigour, the vivacity, which it wants, and favour me with those blissful feelings which Thou producest in the souls of Thy adopted.

O! how little have I hitherto valued the grace which Thou hast vouchsafed to me in the progress of my existence! How many mornings have I lived without remembering that I owe each to Thy mercy! Often have I arisen from my bed, gifted with new life and new powers; but did I always right seriously reflect that this bed might have been my bed of death, hadst not Thou watched

over my safety? I am astonished at my own insensibility; but yet more so at the indescribable immensity of that patience and that long-suffering which so graciously bear with an ungrateful sinner —and how dared I, how could I longer abuse Thy indulgent kindness? No; it is my firm resolve from this day forward, more carefully and more gratefully to regard thy benefits, and to let their magnitude excite me to Thy Glorification. And when I thus contemplate the multitude of Thy benefactions, how greatly must I be amazed at their number; how little and unworthy must I appear to myself; and with what abashment confess to Thee that I am undeserving *of all the mercy* and all the faithfulness which Thou exercisest towards me. But in proportion as my gratitude is ardent and sincere, so much the more joyful will be my song of thanksgiving, so much the more zealous my wish to become worthier of Thy Grace.

Support me in the resolutions which I have formed at the dawn of this day.—*Sturm.*

SUFFERINGS OF ST. PAUL.

Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths

oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches.—2 *Cor.* xi. 23—28.

'Tis but one family,—the sound is balm,—
A seraph-whisper to the wounded heart;
It lulls the storm of sorrow to a calm,
And draws the venom from the avenger's dart.

'Tis but one family,—the accents come
Like light from Heaven to break the night of woe,
The banner-cry, to call the spirit home,
The shout of victory o'er a fallen foe.

Such is the church of the first-born, whose names are written in Heaven, gathered in from the four winds of the earth; and redeemed and sanctified through the Saviour's blood, they are of one lan-

guage, and of one heart. They are spirits made perfect in all Heavenly features, according to their measure and capacities, for receiving out of all the fulness of God! Diversified, indeed, like the stars of the firmament, they will still shine forth with individual glory; while they mingle, like the beauteous tints of the bow, in sweet harmony, mutually adding to each other's felicity; while all will be produced by the imparted Grace and Glory of Christ, the Sun of Righteousness, who will unceasingly cast his beams upon them. Farewell, then, for ever farewell, to all our present contentions, and strifes, and jealousies. No more from thenceforth will envy, or selfishness, or uncharitableness, in any shape or degree, break in upon or interrupt their universal harmony and love. Oh, what a contrast to our present unhappy condition! Were it not for this cheering, brightening prospect as to the future, my heart would be ready to break under the evils of the present. Lord, send forth Thy Spirit in all the holy converting power of Omnipotence, and stay the march of that ungodly temper which at this moment hurries on so many professors of Thy Gospel into contentions and worldly strife, into fury and bitterness of spirit with each other.—*Evening Meditations, by Aliquis.*

DESCRIPTION OF THE

DAY OF JUDGMENT,

By the Rev. THOMAS SCOTT, the Great Commentator on the Bible.

And I saw a great white throne, and him that sat on it, from whose face the earth and the Heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.—*Rev.* xx. 11—14.

After the events above predicted, the end will speedily come: and there are no prophetical intimations of any thing which shall intervene, before the appearing of Christ to raise the dead, and to judge the world.—For the Apostle next "saw a great white throne" as emblematical of the majesty, dominion, power, and righteousness, with which Christ will then be manifested. On this sat one,

"from whose presence the earth and heaven fled away;" which with unexampled and inimitable sublimity denote the effulgence of His glory, and the entire dissolution of the visible creation, or the present state of the world, by His power, and at His coming. "It is so plain that it does not need, so majestic and grand, that it exceeds commentary and paraphrase." (*Blackwall.*) Beyond doubt, it is the grandest idea which ever was expressed in human language; unless some verses in the first of Genesis may be thought to rival it. The sublime conceptions and expressions of the most admired heathen poets are flat, and mean, and low, compared with it. The Apostle then beheld the dead, as raised again, "stand before God." We know that Christ shall "sit on the throne of His glory," to judge the world; and He must, therefore, be here meant. Before Him all nations, and all persons of every rank, character, and description, were gathered, "and the books were opened." This figuratively represents the discoveries which will be made of all the *thoughts, words, actions, motives, intentions, dispositions, obligations, advantages, and talents of all men, by* the Divine Omniscience; and the comparison of the whole with the law of God; and the recollection and consciousness which every man will have

of his past actions, though he had long forgotten many of them, till thus brought to light and to remembrance. Thus an exact estimate will be made of every person's character; of the evidence and degree of his grace, and of his fruitfulness in good works, or of the aggravations or alleviations of his sins: and the final award will be made in perfect justice and impartiality, connected with truth and mercy. For "another book was opened, which is the *Book of Life*," otherwise all must have been condemned. This is the emblem of the Lord's knowledge of His people; and His declaration of their repentance, faith, love, and good works, as evidential of their election, redemption, regeneration, and interest in His righteousness and the blessings of the new covenant. So that "the dead shall be judged" according to the contents of the registers concerning them, and according to their works, whether they evidence them to be true believers, or the contrary. Nor will any be exempted from this impartial scrutiny; for the sea "shall give up the dead bodies" which have been cast into it; and the grave, and separate state, will give up the bodies and souls contained in them: so that the whole multitude, which shall have lived upon earth, through all generations, from the creation to the consummation of all

things, will then appear before the throne; all that ever have died shall experience a re-union of their souls with their bodies: and those who shall then live on earth will be changed. Then death and hell, the grave and the separate state (represented as two persons), will "be cast into the lake of fire:" that is, they shall subsist no longer, to receive the bodies and souls of men; there shall be no death in Heaven; and all the wicked will be cast into the place of torment, in which death and the separate state will be swallowed up: for "this is the second death," the final separation of sinners from God, without hopes of being restored to His favour, or delivered from His wrath. Into this place of banishment and torment all will be cast, who shall not be "found written in the Book of Life," as true believers; according to the general doctrine of the Holy Scriptures. The meaning is, that temporal death, which hitherto had exercised dominion over the race of men, shall be totally abolished, and, in respect of the wicked, be converted into eternal death.

[*Whoso is wise will ponder these things; and they shall understand the loving-kindness of the Lord.*—Ps. cvii. 43.]

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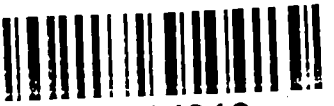
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